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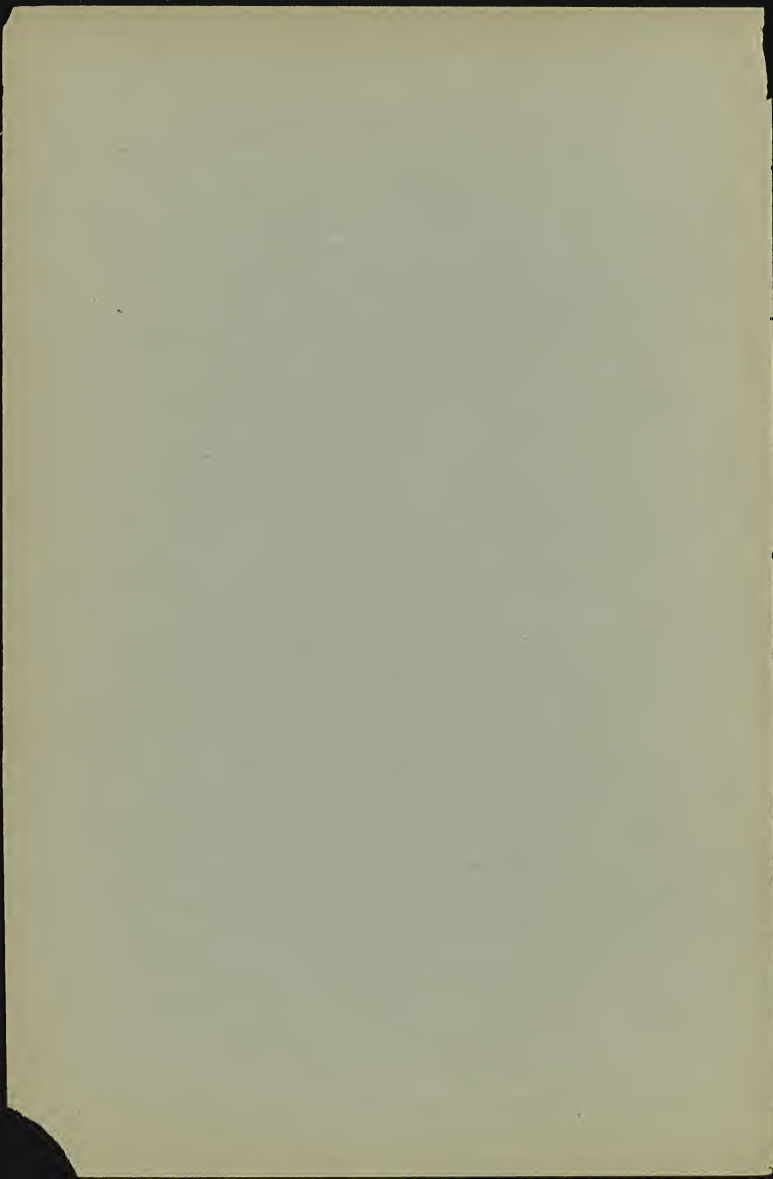
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MENTAL HEALING AND THE EMMANUEL MOVEMENT
AN EDITORIAL CRITICISM

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"In contributing to this discussion, the purpose of THE PSYCHOLOGICAL CLINIC has been to shift the burden of adverse criticism from psychology to those who misrepresent its ideals, methods, and practical results."



MENTAL HEALING AND THE EMMANUEL MOVEMENT

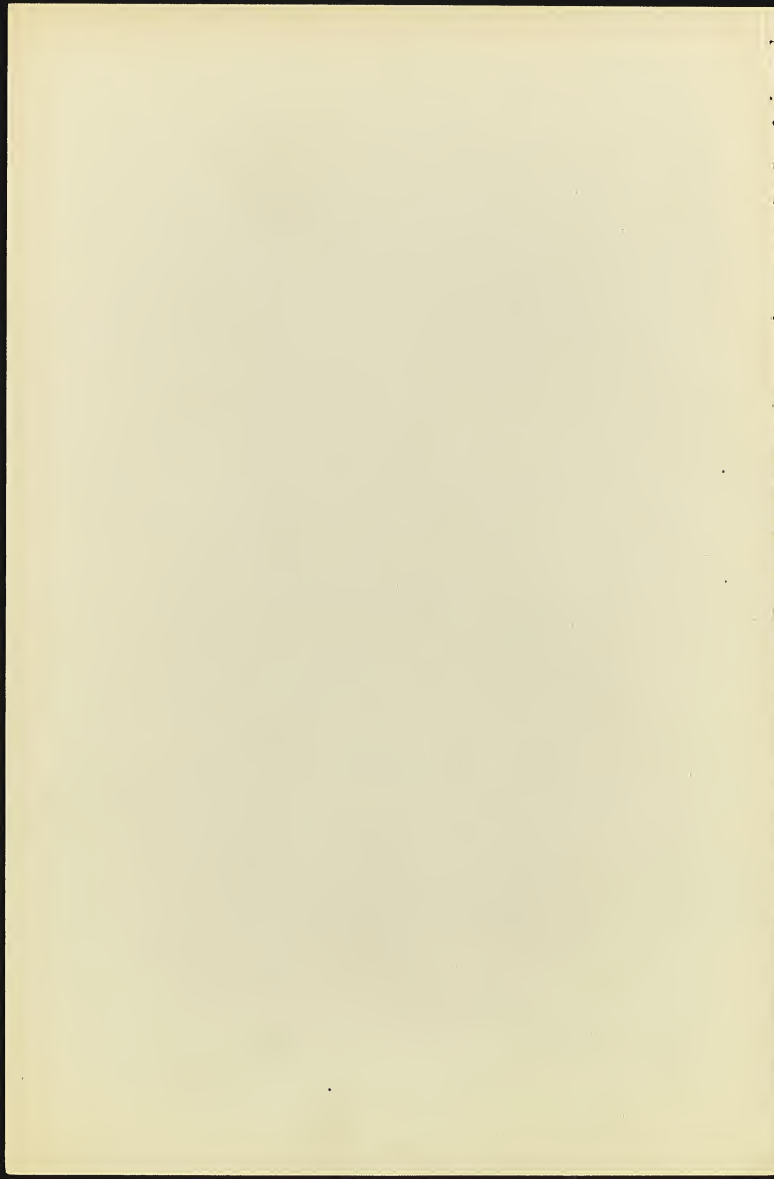
AN EDITORIAL CRITICISM

Religion and Medicine. By Elwood Worcester, D.D., Ph.D., Samuel McComb, M.A., D.D., and Isador H. Coriat, M.D. Moffatt, Yard & Co., New York, 1908.

Psychotherapy. A Course of Reading in Sound Psychology, Sound Medicine and Sound Religion. Vol. I, No. 1. Centre Publishing Company, New York, 1908.

We shall discuss the system of mental healing or psychotherapy, represented in what has come to be called the "Emmanuel Movement," under the following heads:—

1. As a social movement.
2. As a criticism of medicine and an appreciation of psychology.
3. As a curative system and propagandist movement for the Church.
4. As a system of psychology and philosophy.



Any fair-minded man who hears for the first time of the practical work undertaken by Dr. Richard C. Cabot, a physician, and Dr. Elwood Worcester, an Episcopal clergyman, for alleviating the unhappy mental condition of a class of patients suffering from what are commonly called functional nervous diseases, must welcome it with cordiality and wish it godspeed.

Several very diverse streams of intellectual and active endeavor are represented in the thought which underlies Dr. Worcester's work. These diverse streams of thought and action seem to agree in one particular, that they place increasing emphasis upon the importance of an applied or practical psychology.

This recognition of the value of an applied psychology is due in great measure to the development of psychology itself. Until the last quarter of the last century, psychology was not a separate science, but a department of philosophy. As a branch of speculative thinking its principles and conclusions had little or no reference to, and certainly no value for, ordinary life. Then came the laboratory, with its experimental investigations into problems of which we may take as an example the time it takes to respond to a stimulus of sight or sound, or to associate one idea with another,—in other words, the time of the thinking process. These normal times once established, investigators led the way into the field of comparative psychology. The effects of alcohol, tobacco, and other drugs upon the character and time of the associations of ideas represented in thinking, and the differences between the sane and the insane mind with respect to these mental processes, were soon under investigation. So to-day we find in Germany, in France, and in this country a rapidly increasing series of investigations into the mental processes of various normal and degenerative types of mind, and different methods have been proposed to enable us to study the slightly disordered and insane mind as these have never been investigated before.

Another field of applied psychology was opened,—and the credit belongs first of all to G. Stanley Hall,—by the persistent effort of investigators to obtain exact results as to the effect of the educative process upon the human mind during the developmental period. To these must

be added a third line of inquiry, represented by the original work of Francis Galton in England, and the labors of Cattell and Thorndike in America, to determine the variability in mental processes dependent upon different levels of social and intellectual development. Thus, at the present time, certain pioneers in an applied psychology are developing new departments of knowledge in connection with medicine, education and social statistics.

This stream of psychological investigation moving on toward fields of practical endeavor has been met by streams which had their origin each in its respective province of medicine, education and sociology. The study of nervous disease as a medical specialty has led physicians more and more to call attention to the psychological factors involved in the treatment of disease. Thus we find Dr. S. Weir Mitchell among the first in this country to awake to a consciousness of the importance of the physician's appeal to the mind of the patient,—a method which has never been absent from the repertoire of the genuine physician or healer, although until the time of Dubois no one had deemed it worth while to give expression and fixed form to these psychological methods. Within the field of education also, any number of men have shown that the educational problem was being studied from the psychological point of view, and that the educator was not only ready to accept the results of the laboratory investigator, so far as these might be helpful, but was even going abroad to search for psychological methods to solve the problems which confronted him.

Another stream of modern thought and activity, which is to be found in combination with the currents of practical work proceeding from psychology, medicine and education, has its source in the study of social conditions. Statistical and economic investigations have tended to show that poverty is not so much a cause as an effect of economic and social conditions, and this discovery has led to a more exact investigation, to which such organizations as the United Charities in New York under Dr. Devine are committed, in order to ascertain the extent to which social inefficiency is due to economic conditions or to the defective character of the individual. The sociologist, therefore, who on the practical side is the social worker, has been ready to extend the hand of co-operation to the psychologist and the physician.

The physician, for his part, has begun to cry out for help to the social worker. Already in waging his combat against the plague of smallpox the physician found it necessary to seek for social and political assistance in order to place effective vaccination laws upon the statute books for the prevention of this dread disease, and to-day smallpox is reduced to a minimum in most civilized communities through the enforcement of compulsory vaccination in connection with compulsory education. In the same class with smallpox in this respect, we find one after another diphtheria, malaria, typhoid fever, yellow fever, and at the present time most of all tuberculosis, the centre of a rallying cry for the co-operation of the social and medical influences of the country to carry

out such precautions as the medical profession has demonstrated to be necessary. This co-operation has taken concrete form in the organization of many medical and non-medical societies to combat tuberculosis, the most conspicuous example of which was the International Congress, carried on with such distinguished success last October in the city of Washington.

Of less general importance but perhaps even greater significance, because it is a definite and concrete realization of the association of social worker and physician, is the social service department, organized and guided originally by Dr. Richard C. Cabot and Dr. James J. Putnam, which was first undertaken at the Massachusetts General Hospital, and since has spread to other hospitals. The physician, so they contend, wastes his time if he endeavors to cure tuberculosis at the dispensary without sending some one into the home to instruct the patient's family and to see that the medical advice given is actually carried out. From tuberculosis Dr. Cabot applies the same principles to nervous and mental diseases. The medical profession recognizes that in the treatment of most functional and some organic nervous diseases, the efficient cure or ameliorating agency is what may be comprised under a regimen of life. Dr. Cabot in a remarkable article invites attention to a consideration of the value of the social worker, whom he considers at the present day the only expert in the field of human character. There can be little doubt that the social worker and the grade teacher will become in time the most important repository of information concerning the development of mental, moral, and physical traits.

Another significant feature in modern medicine is the breaking down of the spirit of secrecy which surrounded the methods and prescriptions of the old-time physician. To-day many physicians even go to the extent of instructing the apothecary to copy the prescription upon the label, and there is a growing consensus of opinion that one important function of the medical profession is to instruct the public in the hygienic measures which are necessary to prevent and cure disease.

Through the agency of Dr. Cabot and Dr. Worcester, we see these various streams of intellectual progress united with quite a different stream of activity. To this union we owe the organization of what has come to be called the Emmanuel Movement. It produced the church clinic, and has given rise to the interesting contention that the clergyman has a service partly social in character and partly medical, which he can and ought to perform. As Dr. Cabot puts it, "What we need is team play, and there are at least three on the team, the medical man, the social worker, and the minister." Let us examine a little more narrowly the stream which at this point combines with that which took its origin in medicine on the one hand and in social and philanthropic work on the other.

The Church has always been a social and political force. Through its social service to humanity, in connection with education, in fostering the arts and sciences through several centuries, in the establishment of

hospitals and other philanthropic institutions, the Church for many years kept a firm hold upon its people. When there was no expert physician, no psychologist, no sociologist, no real educator, the Church was able to offer to mankind in the person of its representative one who combined the functions of priest, physician, educator, psychologist and sociologist. But with the development of modern science one branch of learning after another was swept away from its ancient moorings in the Church. The first to go were medicine and the physical sciences. Then the moral sciences split off, in the first instance through the development of social science, economics, and politics, each branch developing institutions of its own quite apart from its ancient foster mother. Last of all psychology as the newest of all the sciences to take its place as a separate branch of investigation and instruction in our universities, achieved its independence of philosophy and theology. The first laboratory of psychology was established by Wundt in the University of Leipzig in 1879, and the first chair restrictedly designated as a professorship of psychology was established at the University of Pennsylvania in the year 1889. The recency of this development of psychology as a separate science gives rise to such a phenomenon as that observed in Dr. Worcester's teaching philosophy and psychology while exercising the functions of chaplain at Lehigh University. In many other universities outside of the Roman Catholic communion, there is still this combination of theological and psychological activity, and even in some of our leading institutions one and the same man will presume to cover the fields of both philosophy and psychology, a combination which has no more warrant, except in tradition, than a similar combination of philosophy with one of the exact sciences, say physics, chemistry, or mathematics. But the theologian no longer spreads his surplice over sociology, economics and history, and it has almost escaped the memory of man that there was a day when he even ventured to cover the physical sciences.

And so the Church has been stripped one by one of the ornaments of civilization which it helped originally to design. This circumscription of its influence is observable, according to Dr. Worcester, not merely in its general relation to society, but also in its personal contact with the individual. It is the object of Dr. Worcester to give to the Church some measure of its original significance for society and for the individual.

Of all the arts at one time practiced by the Church, the art of healing was by far the most important. Since mankind has learned to go to the doctor and not to the saint for the treatment of his physical ills, the Church's function in this field has been to offer solace and such assistance as may come through prayer. It is not Dr. Worcester's intention to claim that the church clinic, in resorting to prayer, will rely upon a divine interruption of the orderly course of nature,—a miracle, in the ordinary meaning of that word. In his opinion the healing power of prayer lies in the suggestive influence that the surroundings of a church and the personality of a righteous and godly man may exert upon

the mental process of the sick. In chapter XIX of "Religion and Medicine," written jointly by Dr. Worcester and Dr. McComb, the attempt is made to prove that certain of the healing wonders of Christ may be explained by psychotherapy. They group the miracles of Jesus under four heads, (1) ordinary acts of healing, (2) the expulsion of demons, (3) the raising of the dead, and (4) the so-called nature miracles. An explanation of these miracles is offered which covers only the first two of these groups. The authors do not wish to be understood as throwing doubt upon groups three and four; they merely set them aside "to be reserved to the day of fuller light." In order to make good their contention with regard to the first two groups, that these cures are the result of suggestion, they are obliged to distinguish between curable and incurable leprosy, between genuine epilepsy and hystero-epilepsy, and the well known phrase "cast out demons" is modernized into hysteria and double or multiple personality. We are told that if the evidence warrants us in holding that Jesus shared the contemporary belief in demonology, this fact does not invalidate his spiritual authority as the founder of the kingdom of God.

Hence Dr. Worcester's idea is that the Church should follow literally the example of Christ in healing the sick and entering more deeply into the personal lives of the people. "Beneath the vulgar exterior of Christian Science," Dr. Worcester finds a truth, "a spiritual power answering to men's needs, which the churches at present do not possess." He therefore sees in this new movement her opportunity to regain some of the power and prestige which she has lost, in consequence of having been relegated through the progress of science to a small and secondary rôle in human affairs.

The practice of psychotherapy through religious organizations was first brought to popular attention through the Society of Emmanuel, founded in London in October 1895.¹ It was taken up nearly three years ago by the Emmanuel Church of Boston, when, as stated in the introduction to "Religion and Medicine," that church began its first work for the relief of the sick through an organization of tuberculosis classes under the medical direction of Dr. Joseph H. Pratt. "The treatment consisted of the approved modern method of combating consumption, plus discipline, encouragement and hope, in short a combination of physical and moral elements." The success of the tuberculosis class led to the formation of many similar classes, and readily convinced Dr. Worcester that the church had an important mission to discharge to the sick, and that the physician and the clergyman could work together to the benefit of the community. Accordingly, similar work was undertaken in 1906 among the nervously and morally diseased. The work opened in November of that year with an address by Dr. James J. Putnam, who presided at the preliminary meeting, and brought with him the co-operation of approved neurological science in this work of the church.

¹Psychotherapy, Vol. I, No. 1, p. 15.

Health conferences for both tuberculous and nervous cases, employing religious exercises and including prayer as a psychotherapeutic measure, were held weekly. This work was later supplemented with what would be described as a free clinic, a church clinic, at which the patient was treated by hypnotic and non-hypnotic suggestion in the study of Dr. Worcester and his assistant, Dr. McComb. It is reported that the work has been taken up along similar lines by other churches, representing not only the Episcopal denomination, but including Baptist, Congregational, Universalist, Unitarian and Presbyterian congregations, in Chicago, New York, Brooklyn, Jersey City, Buffalo, Detroit, and Northampton, Mass.²

This work is therefore an attempt to help the sick by mental, moral and spiritual methods. "To be successful," Dr. Cabot says, "we must appeal to the whole personality." In addition, the patient is encouraged to work. "We have also realized that the mental, moral and spiritual health of the individual, through which we hope to influence his bodily condition, depends upon his work, upon the way he does his work, upon the spirit he puts into his work, and upon the satisfaction he gets out of it. We have realized, furthermore, that the health of the mind is largely influenced by home conditions, by personal friendships, by family affections, by all that goes on between man and man, as well as by work, and by more distinctively intellectual or religious influence. Hence, the American type of psychotherapy busies itself not only with the ideas that are floating through the patient's head, not only with his thoughts, his worries, his griefs, but also with his personal relations, with his friendships, his love affairs, his domestic and family affections."

It is made quite plain that the methods to be employed are not based upon an appeal to any supernatural agency, nor do Dr. Cabot and Dr. Worcester require, as one would at first sight imagine, that the priest shall have a knowledge of medicine. A physician is to diagnose the cases before the clergyman undertakes their treatment. If the physician has ascertained that the patient is suffering from any functional nervous disease, he is invited to turn the patient over to the clergyman for treatment.

Why are we to believe that these cases will be better treated by a clergyman, unlearned in medicine, than by a neurologist or the general practitioner of medicine?

²Psychotherapy, Vol. I, No. 1, p. 15.

II

AS A CRITICISM OF MEDICINE AND IN APPRECIATION OF PSYCHOLOGY

"So long," says Dr. Worcester,¹ "as the training of our physicians is strictly material, such patients will continue to be their despair." In this statement, manifestly unfair, an appeal to prejudice strikes the first note which puts the Emmanuel Movement out of harmony with a sound and conservative development. What does Dr. Worcester consider a spiritual training which should supplement that which our physicians at present receive? Do not our physicians and our clergymen partake of much the same training? Physicians, let us hope, have been subjected to the moral and spiritual influences of a good home. Most of them have gone to Sunday-school and church; they have attended the elementary and secondary schools, many of them a college where they have enjoyed with other young men bound for the ministry the same opportunity to profit by instruction in philosophy, psychology and ethics. It is only when the one enters the medical school and the other the divinity school that we find a separation in professional interests. And yet we cannot call the one strictly material and the other strictly spiritual. The theological student spends a great deal of his time in textual criticism, and this is quite as definitely a training in material things as is the examination of dry bones by the student of anatomy. If Dr. Worcester means the training which develops character, we doubt very much the justice of the contention that a course in a divinity school is more likely to develop an exalted moral character than a course in a medical school. If it be devotion to social service which Dr. Worcester desires to see cultivated, we find the medical profession presenting the most conspicuous examples of an unselfish service for mankind in their writings, in their attendance on free dispensaries and hospitals, in public addresses, in work on sanitary and hygienic commissions, and in the

¹"Religion and Medicine," p. 5. Consider also in this connection the following passage: "One reason why American physicians are so slow to avail themselves of psychical influence in combating disease is that they have been educated in a too narrowly materialistic school of science, which assumes that only material objects possess reality and which thinks that the mind can safely be ignored." *Ib.*, p. 52.

active support of important public measures before our legislative bodies. It would be a difficult undertaking to prove that the Church within the last ten or twenty years has performed a more important social service to American society than the medical profession. If it be the force of personality which Dr. Worcester has in mind, that rare combination of keen insight into human nature, of enthusiasm and sympathy, which makes a man mentally and morally the helper, teacher and hope of his fellow-men, and which Dr. Worcester himself calls, "A factor of the highest importance, the individuality of the physician," then we inquire,—does Dr. Worcester believe that any kind of training, either theological or medical, can develop this trait in a man? Such a combination of qualities can scarcely be cultivated. If a physician happens to have this rare personality he will do great things; if a clergyman, he also will move mountains as, for example, Father de Nisco at Roseto, Pa., but it is doubtful whether he can train a school to follow in his footsteps.

To ask that the clergyman shall perform a useful social service as an assistant to the physician in the treatment of certain mental and nervous diseases, is one thing, but to claim that the necessity for the assumption of this service on the part of the clergyman is due to the lamentable failure of the neurologist and practising physician, is quite another thing, and when this fact is explained as due to the physician's neglect and ignorance of psychology, it becomes necessary to inquire whether there is any justification in fact for this statement, and whether Dr. Worcester offers a form of psychological treatment which is any better than that which the medical profession has been employing. Dr. Cabot, in an address delivered in New York City on December 3d, whether intentionally or otherwise, even went to the extent of limiting the function of the neurologist in connection with functional nervous disease to its mere diagnosis. When such diagnosis has been made, his recommendation is to turn the case over to a clergyman for treatment. A man desiring to purchase something often gets into the wrong shop, so he contended, and for these nervous cases the wrong shop is the neurologist's office, and the right shop is the church and the clergyman's study. Dr. Cabot, a physician himself, appears to forget that the physician is not a diagnostician primarily but a healer, when he invites his professional colleague to admit himself a failure and turn over a part of his practice to his clerical brother.

The vital question is not whether the physician fails to treat successfully a large number of cases. Human beings will always die, some will always suffer from incurable diseases, and others will get along as best they can with diseases more or less curable. The profession therefore will always be subjected to outside and ignorant criticism. It is also subjected to the keenest criticism from inside the profession itself. In the most whole hearted and disinterested way, every method known to man is being employed within the medical profession, though not necessarily by its every member, to improve therapeutic practice.

Has the physician overlooked the importance of psychology in the practice of his profession? It is significant, indeed almost humorous, to find in "Religion and Medicine" as well as in the serial called *Psychotherapy*, not one single authority quoted as having contributed to the development of psychotherapy who is not a physician. It is true, opinions are cited of such psychologists as William James and Joseph Jastrow, and such pseudo-psychologists as Myers and Hudson, but these are known for their contributions to the theory of psychology and not at all for any practical applications of psychological principles in the treatment of disease. It is a very common mistake to imagine,² because psychology is defined as the science of mind, that the psychologist as a *psychologist* must have something to offer in the mental treatment of disease. You might just as well imagine that a professor of pedagogy will necessarily be a good teacher, or a psychologist a good judge of character. Something more than general principles is needed. If the psychologist will address himself to the solution of practical problems and develop an applied psychology, there can be no doubt that in time the profession of psychology will develop methods of psychological treatment which will be far and away better than those which are at our disposal at the present time. Just as within the medical profession itself, the subject of pathology is developing as a separate line of inquiry, and a group of pathologists are arising who do not practise medicine, but who contribute results which are reconstructing the basis of practice, so we shall expect to find psychological experts connected with institutions for the insane and with the public school systems, whose work will doubtless contribute results of great value, and on whose work mental and educational treatment will be based in the future. But to-day, while it calls attention to the science, it invites criticism, to play up the psychologist at the expense of the practicing physician and neurologist.

The reason why Dr. Worcester, and probably Dr. Cabot also, fail to take cognizance of the work that is really establishing psychotherapy on a sound basis, is because they are not familiar either with "sound medicine" or "sound psychology." In "Religion and Medicine" we find authorities on hypnotism and suggestion quoted *ad libitum* and *ad nauseam*, but you will find no mention of the psychotherapeutic work of Kraepelin, the most conspicuous example of an investigator who combines in one person a sound training in psychological method with a similar training and experience in medicine. Kraepelin, a product of the psychological laboratory at Leipzig, is the leader in psychiatry to-day. To hypnotism, suggestion, and double personality he has paid no more attention than the importance of these subjects warrants, and hence he is unknown to the leaders of the Emmanuel Movement, except as an investigator of the psychical effects of alcohol. It would lead us

²For example:—"To-day, if he so willed, Professor James might easily rank with the greatest neurologists in the treatment of a large group of diseases, and this solely by virtue of his consummate ability as a physiological psychologist." Worcester, "Religion and Medicine," p. 15.

too far afield to attempt to collate the evidence which might be brought to show the existence of a practical psychological experience within the medical profession. Take for an example such a judicial paper as that of Dr. Charles K. Mills on "Psychotherapy, Its Scope and Limitations," read before the Philadelphia County Medical Society, March 25, 1908, from which I quote the following conservative opinion of Dubois's work, called "epoch-making" by Dr. Cabot: "I would not for a moment question the verity of his reports, but it has seemed to me with regard to some of them that, like reports of cures from operations or from new medicinal remedies, sufficient time has not been allowed before recording, to decide on the real merits of the treatment. It is true that he tells us of the relapses of his patients, and of his occasional failures, but discounting these, his results still remain apparently so brilliant that it is hard to reconcile them with our experience, even making all allowances for the superior powers of the recorder."

"The American type of psychotherapy," says Dr. Cabot, meaning thereby the type of psychotherapy practised in the church clinic, "busies itself not only with the ideas that are floating through the patient's head, not only with his thoughts, his worries, his griefs, but also with his personal relations, with his friendships, his love affairs, his domestic and family affections." That the American neurologist did not need to receive illumination from the Emmanuel Movement in order to treat the entire personality of his patient is shown in a conspicuous manner in a timely work³ entitled "Letters to a Neurologist," which may helpfully be employed to offset the criticisms of Dr. Cabot and Dr. Worcester. Through the medium of this correspondence Dr. Collins presents types of mental and nervous disease which will be familiar to every neurologist. They would be reported ordinarily in the medical literature in such a manner that they would not interest the general reader or make a permanent impression upon his mind, despite the fact that persons suffering from such diseases often present interesting personalities, clear-cut and aggressive. This is because the neurologist draws his clinical pictures primarily in order to furnish a description, analysis and classification of symptoms. These letters to a neurologist present to the reader the neurasthenic, the psychasthenic, the manic-depressive, the mentally defective child, and other types of mental and nervous disorder in such a way that they will live henceforth in the reader's mind not as gradually fading groups of symptoms but as concrete individuals introduced to him through the medium of a personal letter.

Nor is there any evidence in the neurologist's replies to these letters which would indicate that Dr. Collins overlooks the importance of psychotherapy in the treatment of his cases. His presentation of the methods of psychotherapy, which include practically every method in Dr. Worcester's repertoire, excepting hypnotism, prayer and the appeal to religious emotion through the setting of a church edifice or a clergyman's

³"Letters to a Neurologist," *Joseph Collins, M.D.*

study, comes just at the critical moment when its real position is endangered by a crude and exaggerated popularization.

The presence among these twelve letters of one dealing with the education of mentally defective children invites attention to a field which would seem to be peculiarly the province of the clerical therapist. The case presented by Dr. Collins is one of mental retardation. In the moral sphere an analogous retardation is attracting the attention of the modern psychologist, social worker and physician. How to avoid moral delinquency in young adolescents and how best to treat it are questions on which we naturally look to the clergyman to throw much light. But in our search for those who are doing the most active work in this field we come upon a member of an entirely different profession, Judge Lindsey of Denver, for the first inspiring exhibition of what may be accomplished through intelligent psychological insight. It seems almost trivial to talk of the wonders of hypnotism and suggestion when Judge Lindsey, relying only upon his powers of logic and moral suasion, can induce a juvenile offender to take a railroad journey, without a guard or attendant, for the purpose of committing himself to the Reform School. Dr. Collins does not discuss the case of the morally retarded child, but of the trainers who are necessary to carry out the treatment of the mentally defective children, he says, "The successful trainer of mentally defective children should have unusual force of character, intelligence, insight, originality, knowledge of articulation work such as is given to deaf mutes, and a familiarity with the modes of application of massage, baths and calisthenics." Many a case of psychasthenia, neurasthenia, melancholia, and perhaps even dementia præcox, would stand a better chance of recovery could the neurologist call upon a thoroughly competent psychological assistant to carry out such mental and moral educational programs as the one outlined by Dr. Collins.

The value of work as a therapeutic measure is also emphasized by Dr. Collins, as it has been by Dr. Cabot and Dr. Worcester. It has already been recognized as an important element in the training of the insane. Adequately trained attendants or nurses require a thorough knowledge of the crafts and arts in order to keep their patients constantly occupied and interested. To this end there must be a variety of occupations at the instant command of the person in charge of the patient. No amount of special instruction from outside teachers will avail. Such a disciplinary regime can be carried out by no one but the single trainer who is constantly with the patient. The Friends' Asylum for the Insane at Frankford, Phila., where the services of a resident psychologist are beginning to make themselves felt, has found this form of treatment so essential that a course in handiwork has this year been added to the regular training course for nurses, and it is reported that the results obtained are already most encouraging.

This little book of Dr. Collins's also exemplifies what has already been referred to as the tendency of the medical profession to tear down the veil of mystery and to instruct both the public and in some cases the

patient as to the exact nature of the disease. Thus, in a letter to a patient suffering from migraine, who reports her experience in going about from one physician to another, from osteopathy to Christian Science, Dr. Collins frankly admits that she is suffering from an incurable disease of which the chief manifestation is headache, from which no drug or remedy known to medicine can permanently relieve her. "When your headaches are very severe, send for any commonsense doctor and ask him to give you one or two doses of some simple pain reliever. Tell him you don't want to be cured, you want only to be relieved. Smile blandly at the doctor who says he can cure you." Which shall it be,—the apparently pessimistic truth or the false optimism which we are advised operates so powerfully through suggestion? It is certainly a mistake to imagine that every pessimistic opinion is objectionable. What the patient usually desires in these cases is to lead an unhygienic but pleasant life and be freed from the consequences. For such a patient the only remedy is a full and complete knowledge of the situation, and the resolution to carry out a stoical regime of life.

There would thus appear to be little warrant for the opinion that the neurologist or even the general practitioner has failed to pay about as much heed to psychology as is warranted in view of the present undeveloped state of that science. In fact, when we consider the history of the development of psychotherapy within the medical profession and in connection with social work, we must admit in all fairness that the physician and the social worker exhibit a greater readiness of mind to accept the co-operation of the professional psychologist than do those whose training and experience lie within the profession of the ministry.

The Emmanuel Movement gives promise of performing an important and necessary social work. Dr. Worcester is a man of action as well as of words. He has done something worth while, and we must recognize in his work much that is good. Unfortunately he has addled a very good egg through a premature exploitation of his work, which has brought him into an attitude of criticism toward the medical profession, and through the foundation of his psychotherapy upon a type of psychology which, as it will appear, is not representative of the best which that science affords.

III

AS A CURATIVE SYSTEM AND PROPAGANDIST MOVEMENT FOR THE CHURCH

"The object of the book called 'Religion and Medicine,'" says Dr. Worcester, "is to describe in plain terms the work in behalf of nervous sufferers which has been undertaken in Emmanuel Church, Boston." This work, according to Dr. Worcester, has been confined to a large group of maladies, known as functional nervous disorders, in which field "all its real victories have been won." Dr. Worcester devotes a chapter to the subconscious mind, one to the value of suggestion, another to the types of functional neuroses, two chapters to the causes of nervousness and one to the outlook of the Church. Dr. McComb has contributed chapters on auto-suggestion, fear and worry, abnormal fears, faith and its therapeutic power, suicide and its prevention; while Dr. Worcester and Dr. McComb jointly write on prayer and its therapeutic value and the healing wonders of Christ. Dr. Coriat, a neurologist, writes on the nervous system in health and disease, the diseases of the subconscious, the nature of hypnotism, the therapeutic value of hypnotism, psychic and motor re-education, and the general principles of psychotherapy.

It is disappointing not to find in all this one thorough or detailed description of a case treated or a victory won. There are some vague references to cases, and in two instances grateful letters are quoted, but if the object of the book is really to describe the work in plain terms, then its authors have failed of their purpose.

The apparent object of this book is to make propaganda, to exploit the methods of the Emmanuel Movement in order that these methods may be taken up by the Church in other parts of the country. Exploitation is more frankly disclosed, however, in the publication entitled *Psychotherapy*, of which the first of twelve promised numbers has made its appearance. The volume is very attractively gotten up, in a manner suggesting a high-grade prospectus of some patent medicine. *Psychotherapy* justly attributes great influence to personality, but is this sufficient reason for publishing the likenesses of Dubois, Putnam, Jastrow, Fallows, Peterson, Woodworth and Powell? And side by side, in a single frame suggesting fraternal co-operation, the Rev. Loring W. Batten and Professor Royce? Not satisfied with these smaller likenesses, Dr. Putnam, Dr. Peterson and the Rev. Dr. Batten appear also in hand-

some full-page illustrations. From these men and a number of others, whose personal appearance remains for the present in the background, appear articles or the promise of articles, dealing with subjects more or less closely related to psychotherapy. If the contributions which appear in the first number are an earnest of what is to come, we cannot expect to find much in the way of a scientific and accurate report of a series of therapeutic experiments. Much less can we look for the development of sound psychological and philosophical principles, for these do not underlie the particular brand of psychotherapy represented in the Emmanuel Movement. The article by Professor Angell is a sound enough expression of the opinion of a trained psychologist, but its contents offer small encouragement to the Emmanuel Movement, while its sober garb of science seems singularly out of place amidst the flamboyant coloring of the other articles.

Dr. Worcester and his collaborators have resorted to an unfortunate method of exploitation. Here is a plan of therapeutic procedure undertaken as recently as the year 1906. Habitual drunkards are reported to have been cured; persistent insomnia, which had resisted the best efforts of the neurologist, has been successfully treated; grave forms of hysteria, neurasthenia and psychasthenia, have disappeared as soon as the patient came within the sphere of suggestive influence exerted by the study chair of these reverend gentlemen. In a similar situation a neurologist, careful of his reputation, or a discreet psychologist, would have waited five years, perhaps ten, before publishing the discovery of a panacea for what he considered the most serious disorders of modern civilized life. If, at the end of this period of observation, experiment and reflection, he felt impelled to proclaim to the world that he had cured eighty per cent of all drunkards who had come to him for treatment,¹ he would have announced this result with much hesitancy and with the expectation of being asked for an exact statement of the condition before treatment was undertaken, for the details of the treatment employed and for a report of the results accomplished, the failures as well as the successes. No one jealous of his scientific reputation would care to publish, without an exact history of each case, such marvelous cures as those reported to have been accomplished through the Emmanuel Movement. These gentlemen reveal their slight acquaintance with the methods of the sciences which they criticise, by their ignorance of the fact that the prime object of a scientific experiment is to eliminate the factor of personal authority. There is no one who stands so high in any science that his unsupported word wins acceptance from the body of the profession without satisfactory demonstration and proof. When

¹"In a lecture recently given in New York City on "Alcoholism," Dr. McComb was asked what percentage of cures they had made. He replied, "Eighty per cent." He was then asked the total number of cases treated. He answered that he could not remember at the moment, but "quite a number."

Dr. Worcester claims his system of record to be that of the Massachusetts General Hospital, supplemented by notes on the moral and spiritual advice given and the effect of that advice, it is to be hoped the reading public will not hastily conclude that Dr. Worcester's methods of presenting his results are also those of the Massachusetts General Hospital. As a matter of fact, these are the methods of Christian Science, and also of the quack who is usually to be found outside of, but occasionally even within, the ranks of legitimate medicine and psychology.

It is humiliating for psychology to be forced to admit the close resemblance between Dr. Worcester's methods of exploitation and the jaunty way in which the professor of psychology at Cambridge goes about the country, claiming to have treated in his psychological laboratory hundreds and hundreds of cases of this or that form of nervous disease. The resemblance is probably the result of a conscious, perhaps a sub-conscious, imitation. For Dr. Worcester might easily enough have considered himself justified in accepting as sound the methods of one of our most widely known experimental psychologists. He would have found it difficult, however, to discover within the legitimate profession of psychology, another example of these methods of exploitation. Since Elmer Gates subsided into philosophic calm at Chevy Chase, it is the clarion voice of Münsterberg which has been most heard crying his psychological wares in the market place. We do not mean to suggest that Münsterberg is a supporter of Worcester and the Emmanuel Movement. On the contrary, he conducts at Cambridge a rival shop of psychotherapy, but in both the methods of public exploitation are the same. Thus, in *McClure's* for August, 1908, Münsterberg says, "If I look back over the last years in which I often studied the effects of suggestion and hypnotism on habitual drunkards, I do not hesitate to say that it was, in most cases, an easy thing to cure the social drinker of the large cities, but very hard to break the lonely drinker of the temperance town." Up to the present time, the reports of cases presented by Professor Münsterberg do not warrant us in believing that he has cured any drunkard whatever. We do not wish to cast the slightest suspicion upon the truth of Professor Münsterberg's claim. We only contend that no one is justified in believing a statement of this kind until an adequate report has been given to the scientific world, and while awaiting this report, the situation, so far as science is concerned, is the same as though the statement had never been made. Münsterberg is not only presenting false standards of scientific method, which we believe are being imitated by the projectors of the Emmanuel Movement, but this kind of work is throwing discredit upon the science of psychology. Thus his methods of applying psychology to law have probably postponed for many years the acceptance of the psychological expert in the courts. In July, 1907, he asked the public, who had become critical of his methods of reaching the conclusion that Orchard was telling the truth, to wait until the trial was over, when he would report in "scientific archives" what he had

found. This report has not yet been made, and surely the profession of psychology may ask that Professor Münsterberg will reveal the methods of distinguishing truth from falsehood which he employed so successfully and which he claims are on a par for exactitude with the chemical tests for arsenic in the stomach. This and other so-called applications of psychology to the methods of legal procedure have earned the sobriquet of "Yellow Psychology," given by a writer in *Law Notes* for October, 1907. They have also called forth an energetic protest, under the caption of "A New Peril," in the *Bookman*,² for August of the same year.

We can scarcely blame Dr. Worcester, with the example of so distinguished an authority before him, for a failure to realize the requirements of science in the presentation of his results. None the less we find it necessary to point out the defects of this method of presentation. To pick out a few successful cases for inadequate report, to claim an unusually high percentage of cures, to give no heed to the failures, are methods which do not encourage the serious consideration Dr. Worcester's work deserves. One reason why Dr. Worcester hesitates to publish his failures as well as his successes is due to the fact that his failures will increase in number as soon as his patients are made aware that his system is not infallible. As hypnotic and waking suggestion is the dominant feature of his system of psychotherapy, perfect confidence and faith in the operator are necessary for its successful operation. The victim of insomnia must be told that no one ever sits in the operator's study chair without going to sleep. If the patient knows that in two cases out of five, or even in one case out of five, the suggestive influence of the chair and the operator are ineffective, he is the less easily influenced. Inevitably there gathers around the constant employment of hypnotism an element of charlatanry. The operator must to some extent dupe the patient.³ No man can keep this up day after day

²"Psychology is being badly overworked in these days. In the sphere of education it has become ridiculous, and in the sphere of criminal law it is now becoming perilous. This thought is suggested by the appearance of Professor Hugo Münsterberg as a psychological expert in the Hayward trial at Boise City. The astonishing testimony of Thomas Hogan *alias* Harry Orchard naturally made one doubt whether such a tale could possibly be true. But, of course, the only sane and sensible way of testing its truth lay in the comparison of it with the other testimony given in the trial. Professor Münsterberg, however, was called in to determine the veracity of Orchard by psychological formulas and psychological lore. Had the case not been so shocking the professor's methods would have had a purely comic aspect. He did not hear Orchard give his testimony. He conferred only with persons engaged in the prosecution. He saw the prisoner for only a short time. Then he went off and wrote a sort of horoscopic screed to the effect that Orchard was undoubtedly telling the exact truth."

³"A curative suggestion is an effect obtained through the conviction that it is about to take place. I tell a young girl she is blushing and the chances are that she will blush immediately. I place a man in a comfortable reclining chair, cut off the stream of external sensations by darkening

and escape a feeling of moral deterioration. It is for this reason, quite as much as for the reason that hypnotism as a therapeutic measure has, according to competent opinion, a large percentage of failures that the medical profession has hesitated to recommend its general adoption.

Hypnotism is a very satisfactory agent for occasional use, and we have no objection to offer to its employment by Dr. Worcester or any other hypnotist competent to use it. But if he does employ it as an element in the spiritual and moral treatment of his patients, he should say very little about it, and this should have been the very last feature of his work to bring to the attention of the public. Dr. Worcester has taken the opposite course, and has made hypnotism the predominant therapeutic measure exploited in "Religion and Medicine." It is owing to this great emphasis upon the hypnotic feature of his work that popular enthusiasm has been aroused; but the usual outcome of such work is at first a number of miraculous cures, followed by a rapid subsidence of interest, and finally disappearance in a cloud of suspicion, chicanery, and quackery. We leave it to the clergy to determine whether it is desirable for those, who stand before the community as representatives of the highest morality, to play such a dubious rôle as that of the professional hypnotist.

So far, therefore, as it is possible to pass judgment upon the Emmanuel Movement, after reading the prospectus, it stands for the general employment by the clergy of hypnotism and suggestion, and it is precisely this feature of the work which merits disapproval. Certainly the claim that there is something new in Dr. Worcester's psychotherapy is not justified, with the possible exception of the methods employed to appeal to religious feelings and beliefs. The book is in effect a garnering of undigested material from various sources dealing with hypnotism and allied phenomena, and the sources upon which chief reliance is placed do not constitute the best literature on the subject. What is known as "crank literature" is a constant psychological phenomenon present at every period in the world's history. A typical book of this sort, which Dr. Worcester seems to look upon as an authority, is Hudson's "Law of Psychic Phenomena." Another work, scarcely a shade removed from this type of literature is Bramwell's "Hypnotism," in large part a compilation, not very well done, from the literature on that subject, together with addenda of doubtful validity embodying the author's own experience and point of view. A third writer whose views are woven

the room and insuring quiet, and I earnestly tell him that in a few moments he will be asleep. If he knows that hundreds of other persons have undergone this experience he will be more certain to accept my assurance and to obey the suggestion. . . . Another patient is suffering from acute pain. I divert her mind, place my hand on the suffering part to heighten the impression that something is about to be done for her, or to direct her subconscious mind more strongly to it, and I confidently inform her that the pain is diminishing, that it is going down by degrees and that in a given time, five minutes, it will have disappeared. This also is completely successful."—Dr. Worcester, in "Religion and Medicine," pp. 44-45.

into the warp and woof of Dr. Worcester's theory is the pseudo-psychologist Frederic W. H. Myers. If Dr. Worcester continues to follow his chosen authorities in matters of concrete detail as well as in theory, he may find himself some day in an unpleasant situation. Thus Worcester enlarges upon Bramwell's opinion, cited in "Religion and Medicine,"—"Where the act demanded is contrary to the moral sense, it is usually refused by the normal subject and invariably by the hypnotized one,"—and arrives at the conclusion that we observe in hypnosis "an elevation of the moral faculties, greater refinement of feeling, a higher sense of truth and honor, often a delicacy of mind which the waking subject does not possess."³ It is a question for speculation how long Dr. Worcester can safely ignore the well-known effect of hypnotism and even etherization in producing sexual excitement in some women. Physicians who are well aware of the physiological effect of hypnotism upon the sexual function, quite without any suggestion on the part of the operator, preserve themselves from unjust suspicion and attacks by refusing to hypnotize women except in the presence of some third person, although the presence of an observer distinctly diminishes the effectiveness of the hypnotic method. That this danger is perceived by at least one follower of Worcester, appears from the somewhat enigmatic words of the Rev. Lyman P. Powell,—“Sooner or later Mrs. Potiphar is sure to follow Mrs. Gummidge to some spiritual clinic, as she, alas, too often follows her into the office of the doctor. But if, like Joseph, the Emmanuel worker leaves nothing more than his reputation in her designing hands, no lasting harm can come to him or to the cause.”⁴

The practice of hypnotism as proposed by Dr. Worcester contains specific elements of danger to the community. It is also based upon principles which are subversive of the morality professed by Christianity and developed through the philosophic systems of western Europe. This morality, in strong contrast to Worcesterism, presupposes a very different training, one which prepares the youth for a strenuous personal combat against the forces which make for evil in himself and in the world. An appeal to his reason is supposed to awaken in the young offender an intellectual appreciation of the nature and consequences of wrong action. The effort is made to build up conscious and volitional inhibitions of

“Nor lastly do I deny that a perversion of character might take place in hypnosis through the repeated efforts of a cunning and wicked person, though the corruptor would meet with far greater difficulty than if he attacked his victim in his or her normal consciousness. But I do assert with distinctness and confidence that no virtuous man or woman will accept a suggestion which is repugnant to his or her moral nature. On the contrary, what we observe in hypnosis is an elevation of the moral faculties, greater refinement of feeling, a higher sense of truth and honor, often a delicacy of mind which the waking subject does not possess. In my opinion the reason for this is that the subconscious mind, which I believe is the most active in suggestion, is purer and freer from evil than our waking consciousness.”—R. and M., p. 73.

³*Psychotherapy*, Vol. I, No. 1, p. 93.

instinctive, automatic and reflex activities. Spiritual growth is cultivated through training, which is supplemented by an intimate acquaintance with the thoughts and actions of the great moral leaders of the world. To do right, men must, to an extent, think right, and Dr. Worcester to the contrary notwithstanding, neither right thinking nor right acting proceeds from the consciousness of a hypnotized subject. The systems of belief which represent the antithesis of the intellectual and moral ideals of our European civilization, namely oriental mysticism and theosophy, cultivate a laxness of spirit characteristic of this dream state, and consign the will and character to the automatic, *i. e.* subconscious, currents of imagination and emotion. There is something repugnant in Worcester's theory that the subconscious mind, which is most active in suggestion, is purer and freer from evil than our waking consciousness. A woman recently asked help of the Psychological Clinic at the University of Pennsylvania in controlling the actions of her son, a youth of eighteen or nineteen years. She claimed he showed no respect for her opinions, no regard for her feelings, declined to work at any profitable employment, refused to do small chores about the house, and appropriated to his own use any sum of money she might not have under constant guard. And yet her view,—and this was the view upon which she had trained the boy,—was that he was subconsciously refined, noble, and admirable. It was only his actions, she said, that were abnormal and wrong, and she wanted to know whether we could not, by absent treatment (as she could not get the boy to come to the laboratory), cause his subconscious self to gain control over his conscious activities. She had apparently tried to dream the boy into paths of rectitude instead of compelling him thereto by the force of stern moral discipline. The hypnotic consciousness, the dream consciousness, the relaxed moments of revery, the alcoholic and drug consciousness, the so-called subconsciousness,—these are closely allied. "The blessed path of auto-suggestion" may remove inhibitions or checks on the activity of the will, but auto-suggestion is certainly not the will in action, as Dr. Worcester would have us believe. On the contrary, the personal will of the individual is momentarily in more or less complete abeyance. Worcester's idea that there is no better aid to the education of the will than the practice of auto-suggestion, would serve to raise a smile, did we not reflect on the practical outcome of a theory in comparison with which the principles of Christian Science are a harmless bit of child's play.⁶

⁶"The education of the will,' says Emerson, 'is the object of our existence.' And there is no better aid in this education than the practice of auto-suggestion. For what, after all, is the will? It is simply the effort to concentrate our attention on and thus select one idea rather than another. Now in auto-suggestion the predominant element is the concentration of thought on, or the narrowing of the consciousness to, a single idea. So that in a sense we might say that auto-suggestion is simply the will in action. It is a roundabout way of getting the will to work. And the blessed path which auto-suggestion takes is that of the removal of

After a perusal of "Religion and Medicine," one is convinced that Dr. Worcester and Dr. McComb have, at all events, removed the inhibitions which the logical faculty ought to exercise over imagination and thought. They appear to have ignored the fact that logical analysis and critical revision are necessary to develop soundness of judgment, conservatism in the statement of facts, and adequate expression free from contradictions. As an example, take the explanation of the miracles of Christ as the work of an artist in suggestion, accomplished without the direct intervention of the Deity, and contrast with this, their claim to be able to put the patient into a condition where the Deity directly intervenes to work what is in effect a therapeutic miracle. When by hypnotic or waking suggestion patients have been put into a state of complete repose, we are told that many moral changes occur with little effort on the patient's part. Dr. Worcester states that men and women have asserted again and again that this change did not take place through their own effort or volition, but through the instrumentality of a higher power. "We may call this suggestion, but I can hardly believe that the mere assurance of a human being can effect moral changes so stupendous and to the unaided victim so impossible."⁷ Dr.

inhibitions or checks on the activity of the will. Here is to be found the secret of that new sense of power which has come into so many lives to-day through the medium of Christian Science, Faith-healing, Metaphysical Healing, the Raja Yoga of Indian theosophy, and other forces of mental gymnastics. These systems are so many aids to the training of the will by auto-suggestion so that the reserves of mental and moral energy within us may be made available for physical and spiritual health."—R. and M., p. 103.

"I ought perhaps to admit that I personally attach a religious importance to this state of mind. When our minds are in a state of peace and our hearts open and receptive to all good influence, I believe that the Spirit of God enters into us and a power not our own takes possession of us. Thus I am tempted to explain the marked moral and physical improvement which I have frequently seen follow such brief periods of complete repose, and especially moral changes which occur with very little effort on the part of the patient. When a man who has struggled unsuccessfully for years against sexual vice or alcoholism suddenly finds himself free, it is evident that one of two things has happened to him. Either the old temptation has died within him, or a new spiritual energy has entered into him which lifts him above its power. Again and again I have heard men and women who had undergone this experience express surprise that it had taken place with so little effort of their own and, like the woman whose letter I have cited, they say this change has not taken place through their own effort or volition, but through the instrumentality of a higher power. We may call this suggestion, but I can hardly believe that the mere assurance of a human being can effect moral changes so stupendous and to the unaided victim so impossible. A woman who had been bedridden for years through a form of hysterical paralysis, and who had been apparently restored to health and strength, told me that when she became profoundly still and concentrated her mind on the thought of God's presence within her, she frequently felt such a sudden increment of strength that it frightened her. In this connection it is to be remembered how earnestly Jesus warned men against injurious agitation and passion,

Worcester therefore inclines to the belief that in the hypnotic state a new spiritual energy may enter into man which lifts him above the power of some vice against which he has successfully struggled for years. "To-day," he says, "we recognize the universe to be a great storehouse of invisible energy, contact with which has enormously increased the potentiality of human life. Is it probable that all those energies are mechanical? Does not the whole moral and religious life of man testify to the existence of unseen spiritual powers which are friendly to us?" Why not also unseen spiritual powers which are unfriendly to us? If we are to return to a belief in the beneficent activity of ministering angels whose aid we may procure through the church clinic, how can we prevent a similar return to a belief in the malicious activity of demons, which the afflicted may seek to ward off by a visit to the witch doctor?

If a general acceptance of this function of the church clinic to act as a direct intermediary with the unseen powers of darkness and light, of evil and good, should result from the propaganda of the Emmanuel Movement, we shall see, not for the first time in the history of the Church, rival clerical groups and individuals disputing with one another for public recognition as preferred dispensers of the divine favor. There are those who contend that the Church fosters superstition, but history shows that the Church itself has eradicated more superstitions from the human mind than it has ever fostered or propagated. In fact, we consider that the Church has contributed in no small measure to the development of civilization by serving as a bulwark against the rising tides of popular superstition. In this connection we refer the reader to an article by Dr. Joseph Collins in the *Medical Record* for July 4, 1908, on "The Miracles at the Tomb of B. François de Paris," showing the active part played by the Church in the suppression of this outbreak of suggestive healing, which finally assumed the form of miracle working. A marvelous cure effected through clerical suggestion and hypnotism may be so easily construed as a miracle wrought directly by God through the intercession of the priest, that the sponsors for the Emmanuel Movement here stand on very delicate ground. They have failed to make clear their position, as we can gather from the following statement from the pen of Dr. McComb: "If we regard faith simply as a psychical process or mental attitude, history and experience alike testify that it has healing virtue. Not only does it form an indispensable factor in the various

against anger, fear, and anxious cares, and the importance which He attached to calm and peace. We have just begun to fathom His motives, but there can be no doubt that in His colossal task of the moral regeneration of the world He counted on a higher power than man's unaided will. To-day we recognize the universe to be a great store-house of invisible energy, contact with which has enormously increased the potentiality of human life. Is it probable that all those energies are mechanical? Does not the whole moral and religious life of man testify to the existence of unseen spiritual powers which are friendly to us?"—R. and M., pp. 67-68.

healing cults from those of ancient Egypt and Rome to the mesmerism of the eighteenth century and the Christian Science, the spiritualism and the ecclesiastical pilgrimages to this or that sacred shrine in our own time, but also it may be said to enter into all modern scientific psychotherapy. What indeed is psychotherapy at bottom but an elaborate system of suggestion, and what would suggestion avail were it not met with trust on the part of the sufferer? Faith is as necessary in a psychological clinic as at Lourdes or St. Anne de Beaupré. 'Confidence,' says Feuchtersleben, 'acts like a real force.' Hence it is not so much the quality as the strength of the faith that is of vital moment so far as the removal of a given disorder is concerned. The relic of a dead superstition, a bone from the supposed skeleton of a mediæval saint, may achieve as great things in the cure of physical disorders as faith in the living God."⁸ If Dr. McComb and Dr. Worcester fail to make clear the difference between the therapeutic value of the clergyman's study chair, and some relic of a dead superstition, how can they expect the layman in religion, medicine, and psychology, to read this distinction into their theory?

Another false position into which the supporters of the Emmanuel Movement have been forced in making propaganda, is the exaggeration of the prevalence of nervous diseases. Nervousness in its manifold forms, Dr. Worcester tells us, is even called a disease of civilization. He sounds the warning that "unless we find some better means than we possess at present to calm and simplify our lives, the end of our civilization is in sight, for we cannot continue to use up our forces faster than those forces are generated." But there is hope, for he continues, "relief is already in sight. It will come in the discovery and use of those inexhaustible subconscious powers which have their roots in the Infinite."⁹ Bishop Fallows, in "Health and Happiness," draws the bow-string a notch or two tighter: "The functional disorders of the nervous system are quite modern. They appeared some time in the last century, and were never known before in the history of the human race. They are so common now that the physicians designated as neurologists can not take care of one-tenth of one per cent of these cases."

Experts on the force of suggestion, like Dr. Worcester and Bishop Fallows, should show some mercy for the frailties of the human mind, and not use their best endeavor to cultivate the very diseases they set out to cure. As a matter of fact, the consensus of neurological opinion and the verdict of history point to a decrease in the functional disorders of the nervous system, especially those which are most easily affected by hypnotism. If Dr. Worcester had opened his church clinic several hundred years ago, it is reasonable to suppose from what we know of historic epidemics of hysteria that the Emmanuel Church could not have

⁸R. and M., p. 293.

⁹Op. cit., pp. 133-134.

contained the tide of humanity which would have swept into the city of Boston. From all appearances the race is progressing toward a greater functional stability of the nervous system.

We wish to give Dr. Worcester the heartiest support in the employment of such measures as will contribute to the growth and influence of the Church, and at the same time administer to the spiritual and physical welfare of mankind. But we can not perceive the wisdom of taking a leaf from the book of Christian Science because, according to Dr. Worcester, "while most other religious bodies are decreasing or barely holding their own, it grows by leaps and bounds." We object to the admiration implied by imitation, with which Dr. Worcester views the "solid and enduring temples" which have been reared all over this country "by grateful hands, and consecrated to the ideal and name of Mrs. Eddy." If temporary worldly success constitutes sufficient ground for imitation, then why not turn also to Dowie and the Book of Mormon? As far as the claim of disinterestedness goes, we can see no objection to a clergyman's charging a graduated fee for services rendered to patients who can afford to pay. The personal motive is necessarily and inextricably interwoven with social and altruistic motives. The frank acceptance of a fee to be retained by the clergyman or turned over to the church would have provided a sounder basis for the development of the Emmanuel Movement than the claim that "the Christian character of our undertaking is to our mind guaranteed chiefly by the fact that it is absolutely disinterested. We neither ask nor accept any reward for our services."¹⁰ The position of taking with the left hand what is rejected by the right is frankly enough expressed by the Rev. Lyman P. Powell in *Psychotherapy*. "Church attendance," he urges in advocacy of the adoption of the church clinic by the minister, "will increase with the increase of the number who have found the clinic a veritable Peniel from which they have come down singing with Jacob, 'I have seen God face to face and my life is preserved.' Church finances will be less of a vexation to minister and people, as gratitude forbidden to express itself in monetary compensation to the minister breaks its costly alabaster box on the Church he loves."

Much as we commend and admire the social service work of the Emmanuel Church, and also the determined effort to appeal to religious impulse and to make spiritual and moral training really effective, we believe on the whole, since the publication of "Religion and Medicine" and *Psychotherapy*, that the further development of the Emmanuel Movement is likely to accomplish more harm than good. Whatever Dr. Worcester's practice may be in his own church clinic, the principles of psychotherapy to which he and his associates adhere, are based upon neither sound medicine, sound psychology, nor to our lay mind, upon sound religion. The Emmanuel Movement has already lost the support

¹⁰R. and M., p. 6.

of Dr. Putnam, one of a number of able physicians in Boston, without whose assistance Dr. Worcester claims he would not have proceeded to the treatment of nervous cases. It seems to us inevitable that Dr. Cabot, to whom is chiefly owing the social service idea, will also be compelled to withdraw his support if the movement gains the momentum which its present exploitation seeks to give it. The loss of its scientific supporters we consider inevitable, because the publications we have had under examination reveal the false system of psychology upon which the movement is based, and to which we shall give our attention in the following section.

IV.

AS A SYSTEM OF PSYCHOLOGY AND PHILOSOPHY

We are prone to judge men by the company they keep. The fact that reputable psychologists are contributors to *Psychotherapy* will be accepted by many as a guarantee of the psychological foundation of the system. Three American psychologists appear in the list of contributors to this publication, Professor Angell of Chicago, Professor Jastrow of Wisconsin, and Adjunct Professor Woodworth of Columbia. The contributions of Professors Angell and Woodworth have already made their appearance. Neither of these articles affords the slightest support for the principles which underlie the psychotherapeutic work of Worcester and his associates. The unreflecting public, however, without even reading the articles, will assume that these professional psychologists have lent the force of their academic position and personal authority to promote the Emmanuel Movement. Why should reputable men of science be represented in a publication which permits the president and founder of the English Society of Emmanuel to make the following statement:

"The Society of Emmanuel has now a secure position. Its work has gained public and authoritative recognition. During the last year, for example, 1,086 treatments have been given to the suffering. The results have been most encouraging. Among the cases successfully treated may be mentioned one of cancer, in which case the specialist called in had given the sufferer only three months to live. By means of the laying on of hands in prayer a complete cure was effected.

"Again, there are cases of rupture, rheumatoid arthritis, locomotor ataxia, colitis, and numerous cases affecting more directly the mental, moral and spiritual nature, in all of which a complete cure was brought about by the same means. In all these cases there is complete evidence as to the disease, and subsequently as to the recovered health of the patient. And these are but a fraction of the actual number of cures."¹

¹*Psychotherapy*, Vol. I, No. 2, p. 89.

We recall that some years ago an institution in the state of New York, calling itself the American School of Science, published a work on "Hypnotism, the World's Greatest Power." This work contained articles by a number of well-known psychologists. The articles were scientific and conservative statements of fact and theory, but their employment in this publication was intended to give a false reputation to an institution whose object was the instruction of the general public in the art of hypnotism. "When," says the prospectus, "a few traveling hypnotists more or less deft in the art but ignorant of the science, were the only votaries of hypnotism, there was room for doubt as to its genuineness, but when the leading universities of the civilized world speak through their professors of psychology and philosophy to an intelligent public, all doubts must be dispelled. When our universities recognize this branch as a part of their curriculum, hypnotism takes its place as a branch of education."² It appeared later that the authors of these articles had been induced to write them through misrepresentation, and subsequently they made a formal protest against the use to which their contributions had been put. Do Professors Angell and Woodworth fully appreciate the interpretation which may be given to the association of their personal authority and academic position with the active exploitation of this Boston system of psychotherapy?

Sometimes without warrant a great name may be used to support a weak cause.³ Thus the claim is made that Dr. Worcester is a trained psychologist and a student of Wundt's. This means a great deal, when we consider that for years students of psychology have gone to Wundt's laboratory at Leipzig to complete their professional training. It therefore becomes necessary for us to inquire in what sense Dr. Worcester is a psychologist and a student of Wundt's. It appears from "Who's Who in America" that he took a doctor's degree in philosophy at the Univer-

²In answer to a letter from an applicant, the president of this institution writes, "I asked my secretary to send you our new treatise on personal magnetism, hypnotism, magnetic healing, suggestive therapeutics, and allied phenomena. I am now writing to ask if it reached you safely. I know you will find this booklet interesting; it tells of the marvelous possibilities which can be attained through a knowledge of these sciences. If you have read it you will then understand why progressive business and professional men are absorbed in the study of personal magnetism and hypnotism, why our instruction is endorsed by scientists of world-wide reputation as the most practical, thorough, and comprehensive course ever given to the public.

"For the first time the leading colleges and universities of the world have through their specialists made all the secrets of these wonderful sciences public. Men like Professor _____ of Yale, _____ of Harvard, _____ of Princeton, _____ of the University of Berlin, and others equally noted, thirty in all, tell you just how you can develop and use the most mysterious power known to man. How well their efforts have been appreciated may be judged by the chorus of grateful praise which is coming from thousands of successful students in every quarter of the globe. It matters not what your business is, you can use this secret knowledge to your advantage."

³As, for example, Dr. S. Weir Mitchell's in connection with the Emmanuel Movement.

sity of Leipzig, but this would not necessarily mean that he had received instruction in psychology. It is also true that Dr. Worcester taught philosophy and psychology while acting as chaplain at Lehigh University. This likewise has little or no bearing on the question, because certain institutions of learning assign the task of teaching philosophy and psychology to anyone they please, irrespective of previous training and professional equipment. Since Worcester taught psychology at Lehigh, our standards of professional training in psychology have been raised. In the world of science, fitness to teach psychology rests upon adequate training in experimental method and upon the possession of scientific capacity as shown in original contributions to the science. When we hear, therefore, that Worcester was a student of Wundt's at the University of Leipzig, we naturally infer that he was entered as a student in the laboratory of psychology and partook, to some extent at least, of laboratory training in methods of experimentation. A careful reading of "Religion and Medicine," however, does not reveal the slightest trace of the influence of the psychological genius to whom we owe before all others the development of modern psychology in its many diverse aspects. An examination of the catalogue of Lehigh University for the year 1893-4 discloses the probable explanation of this failure of Wundt to leave an impress upon his pupil's thought. In the announcement of a course entitled "Outlines of Physiological Psychology," Dr. Worcester states, "These lectures are founded principally on Wundt's lectures on the same subject given at the University of Leipzig in the summer of 1888," after which he cites eight different standard works which together with Wundt's lectures served as the basis for his course. The sources from which Dr. Worcester's lectures were drawn have been so freely cited that there is little reason to doubt that if he had done any work in Wundt's laboratory, he would have mentioned it. It is perhaps unnecessary to say that no psychologist would feel justified in claiming that he was a student of Wundt's, if his work had been limited to attending a course of lectures given during a single term.

The psychology of the Emmanuel Movement is not the psychology of Wundt, nor indeed of any psychological laboratory. It is the psychology of Hudson, Bramwell, and Myers. It is from Hudson that Dr. Worcester gets his notion of the subconscious mind, which he commends as an explanation of double personality. It is from Bramwell that he takes over, among other absurdities, the opinion that in the hypnotic state a subject cannot be induced to commit an act which is contrary to his moral sense. It is from Myers, who has given expression to an ancient theory under the modern concept of subconsciousness, that he derives his belief in a hypnotism which brings us in direct contact with a larger, purer, and nobler consciousness.

As a matter of fact the psychology which underlies Hudson's, Myer's and Worcester's thought is as old as human thought itself. It appears variously as neoplatonism, animism, psychism, anthropomorphism,

occultism, mysticism. This type of psychology, moreover, has always manifested a special interest in mental healing. Mr. Myers, apparently ignorant of the history of thought, has simply labored to give a new expression to an ancient doctrine. It is in fact a very primitive conception that we find underlying Worcester's psychotherapy and Myers' theory of subconsciousness. Our primeval ancestor, when he saw the moon shining upon him in a friendly manner, felt that he was beholding a personality like his own. Not only the moon, the stars, and every stick and stone, but each organ of the body was supposed to be animated by a separate spirit. Between these spirits there was supposed to exist a subtle sympathy by virtue of which one was capable of acting upon another. Thus, Descartes found it necessary to explain that when the magnet attracted iron filings, it was not because of any sympathy between the magnet and the filings, but through the operation of certain mechanical forces. The notion that the stars exert an influence upon human destiny dies hard, and in medicine the efficacy of mystical signatures and the doctrine of essences and potencies still continue to play a popular rôle beyond the pale of science.

While the psychology of "Religion and Medicine" is the psychology of Myers, Hudson, and Bramwell, the driving force which has brought conviction to Worcester and his associates is Professor William James. "This distinguished writer," says Dr. Worcester,⁴ "goes on to show how levels of new energy which have remained unutilized may be tapped by the will set to work by various suggestive methods. Thus modern psychology puts its imprimature on a very ancient doctrine." Without questioning for the present the propriety of identifying in this manner Professor James and modern psychology, we proceed to inquire whether Dr. Worcester is justified in thus bringing to his support a distinguished authority.

That James has not been misrepresented, clearly appears from his appraisal of Myers' contributions to psychology.⁵ James considers Myers' investigations and his theory of the subliminal consciousness a contribution of great value. He says, "Looking back from Frederic Myers' vision of vastness in the field of psychological research upon the programme as most academic psychologists frame it, one must confess that its limitation at their hands seems not only unplausible but in truth a little ridiculous." He adds, "Myers' conception of the extensiveness of the Subliminal Self quite overturns the classic notion of what the human mind consists in." "The outlying Subliminal represents according to him more fully our central and abiding being." And again he says, "In one shape or another the Subliminal has come to stay with us." Although Professor James accuses "official" science of refusing to attend to subconscious phenomena, as a matter of fact, science

⁴R. and M., p. 104.

⁵*Popular Science Monthly*, Vol. LIX, p. 380.

has concerned itself with subliminal phenomena since the days of Descartes, to whom we owe the theory of automatic and reflex functions of the nervous system, which made possible the development first of modern physiology and then of psychology. Every few seconds the eyelid sweeps over the eyeball, removing dust and keeping moist its anterior surface. Is this the work of a beneficent consciousness or merely reflex action? Where are we to draw the line in ascribing consciousness to the lower nerve elements? For example, the heart muscle through its nervous ganglia shows remarkable powers of spontaneous automatism, keeping up its ceaseless rhythm with but slight modifications throughout a life-time. Should we not then recognize within the heart a soul which does its duty nobly without personal interest or gratification? Some one has said that the first cry of the newborn child is the wail of a pure soul thrust into a world of sin. Shall we permit theories of subconsciousness to revive fanciful speculations of this kind, or shall we continue to follow the development of physiological and psychological science, and ascribe the cry of the child to purely mechanical processes? If we are to accept Myers' theory of subconsciousness, Descartes labored in vain, and the sciences of psychology and physiology have been erected upon an insecure foundation.⁶

In this issue, therefore, it is William James *versus* science. To uphold his side of the contention, James is compelled to attack current psychology just as Worcester is compelled to attack current medicine. Like Worcester, also, he proceeds to the attack by accusing psychology of narrowness. "I record my bare opinion here," he says in another place, "unsupported by the evidence, not, of course, in order to convert anyone to my view, but because I am persuaded that a serious study of these trance phenomena is one of the greatest needs of psychology, and think that my personal confession may possibly draw a reader or two into a field which the *soi-disant* 'scientist' usually refuses to explore."⁷ And all this from an acquaintance with the trances of one medium, Mrs. Piper, whom Professor James calls "my own white crow," who upsets for him the general law that all crows are black, meaning all mediums are frauds.⁸

It is not our intention to show that Professor James wilfully misrepresents the attitude of scientific men toward these phenomena. Men of science have explored this field, and some have had their fingers badly burned by playing with the fire of charlatanry and deceit. Almost all of them have gained enough acquaintance with the methods of James, Hodgson, and Myers, to feel that these men utterly fail to appreciate

⁶To appreciate the scientific conceptions which have but recently been outgrown and to which Myers and James would have us return, consult "A Sketch of the History of Reflex Action," by G. Stanley Hall and C. F. Hodge, *American Journal of Psychology*, Vol. III, pp. 71 ff., 149 ff., and 343 ff.

⁷"Principles of Psychology," Vol. I, p. 396.

⁸"The Will to Believe," p. 319.

the first principles of scientific experimentation.⁹ Our purpose is not to answer James, but to define his position. He does this best himself in an article entitled, "What Psychical Research Has Accomplished," published in the *Forum* for August, 1892. In this article, James makes

"Nevius gives frank expression to the conditions which are usually insisted upon in these experiments. "Any experiment to be successful must conform to all the conditions of the case. An experiment with spirits can never be like one made in chemistry or physics. A spirit is an intelligent and moral being who may be supposed to have some choice as to where and how to exhibit its presence and power. A spirit must be sensitive to the moral conditions and atmosphere that surround it, and must be governed by moral affinities and antipathies. Things that a spirit will do in one company it cannot or will not do in another. If spirits have anything to do with these phenomena they have some purpose in what they do, and are seeking to accomplish some end. They will naturally do most where the conditions are most favorable to this end. . . . Yet in the presence of persons in whom there may be recognized a sufficiently pronounced moral antagonism, the medium or spirit may be utterly helpless, or so guarded that nothing is done." ("Demon Possession and Allied Themes," pp. 317-318.)

Dr. Horace Howard Furness found that Professor James considered "unfair to the medium," questions involving an alternative, where the alternative lay between very strong contrasts. Spirits always prefer the remote to the near, the extraordinary to the ordinary. For example, a spirit is announced; Dr. Furness asks, "Is it the spirit of a white man or an Indian?" The answer will invariably be, "An Indian." A spirit informs the sifter through the medium that when in this life he was always interested in books. "Are they ordinary sized books or large books?" The answer will be, "Large books." "Are they books to read, or books to write in, like keeping accounts?" The answer will be, "They are books to keep accounts in." "Are the accounts kept in dollars and cents, or in pounds, shillings, and pence?" The answer will be, "In pounds, shillings, and pence."

I had an opportunity personally to ascertain Hodgson's temper and attitude. On one occasion he travelled from Boston to Philadelphia to examine a medium who had been discovered by my colleague, Professor Newbold. My method with mediums is passively to await developments, and, wishing neither to interfere nor give suggestions, I took no part in the proceedings until Professor Newbold announced that the writing hand of the medium was calling for me. I then went to the medium from the corner of the room where I was otherwise occupied, and saw that the medium had written words that looked like "my boy." I took special care not to read these words myself, and forced the medium to write them several times. Professor Newbold announced from the appearance of these words and of a word that looked like "father," "It's your father speaking to you: ask him what he wants." I then asked, "Is this my father who wants to speak to me?" and the answer came, "Yes." I then said to the hand, "What do you want to say?" In reply to this and other questions the hand gave me a lengthy communication involving a watch, a dog, my brothers and sister. Throughout, I asked no leading question whatever, but took simply what the hand gave, without suggestion. At the end of the seance, which thoroughly disposed of this medium, for my father was still living, Mr. Hodgson was extremely indignant, contending that I had treated the medium unfairly. I claimed that in the presence of a communication from a supposed spirit, I must receive in utter ignorance the information given me, no matter how startling it might appear. I must not be supposed even to know that my reputed father was my real father. Moreover, I knew so little about the behavior of spirits, that I was just as ready to receive a communication through the medium's hand from a living father as from a dead relative. This single experience of Hodgson's attitude toward what I believe to have been a sound scientific procedure, was sufficient to destroy any confidence I may previously have had in his methods of experimentation.—EDITOR.

his confession of faith, and announces himself the leader of an anti-scientific revolt. We quote the crucial statements of this article as they are given by the author of a book on "Demon Possession and Allied Themes,"¹⁰ who seized upon them to support a belief in the existence of demons, in much the same way that James' general attitude toward science is used by Worcester to sound the key-note of "Religion and Medicine."

"We believe in all sorts of laws of nature which we cannot ourselves understand, merely because men whom we admire and trust vouch for them.

"If Messrs. Helmholtz, Huxley, Pasteur, and Edison were simultaneously to announce themselves as converts to clairvoyance, thought-transference and ghosts, who can doubt that there would be a popular stampede in that direction? We should have as great a slush of 'telepathy' in the scientific press as we now have of 'suggestion' in the medical press. We should hasten to invoke mystical explanations without winking, and fear to be identified with a by-gone régime if we held back. In society we should eagerly let it be known that we had always thought there was a basis of truth in haunted houses, and had, as far back as we could remember, had faith in demoniacal possession.

"Now, it is certain that if the cat ever does jump this way the cautious methods of the S. P. R. (Society for Psychical Research) will give it a position of extraordinary influence.

¹⁰Nevius, "Demon Possession and Allied Themes," p. 431. The general conclusion of this book is,—"It would seem that every age and country present phenomena which exhibit, in some variety of form, the reality of demon intercourse with men, and of demon-possession. The demoniac is an involuntary victim of possession. The willing subject becomes a medium." P. 332. James says of this work: "This interesting contribution to mental pathology would probably fifteen years ago have gained for its author a reputation for nothing but mendacity or childish credulity in scientific circles; but now, thanks to the 'apperceiving mass' which recent investigations into trance conditions have prepared, probably few readers of this journal [*The Psychological Review*, September, 1895] will be seriously tempted to doubt its being a trustworthy report of facts. . . . Epidemics of possession like those recorded in Savoy by Constans and Chiap e Franzolini are not related by Dr. Nevius. The phenomena are among the most constant in history, and it is most extraordinary that 'science' should ever have become blind to them. The form which they take in our community is the benign one of mediumship. Dr. Nevius is a believer in the reality of the alleged demons, and in the objectivity of their driving out in the name of Christ, etc. Such questions cannot be fairly discussed, however, till the phenomena have been more adequately studied. Dr. Nevius gives a large amount of collateral material and bibliographical information; and we have to thank him for an extremely good contribution to a really important subject."

The writer of a supplement to the third edition of "Demon Possession and Allied Themes" says, "And so its use to psychology has been highly approved in the *Psychological Review* by Dr. William James of Harvard University, a physician whose eminence in psychology is international, whose writings are the most fascinating and the most read in his field."

"Now, the present writer (not wholly insensible to the ill consequences of putting himself on record as a false prophet) must candidly express his own suspicion that sooner or later the cat must jump this way.

"The special means of his conversion have been the trances of the medium whose case in the 'Proceedings' was alluded to above.

"I find myself also suspecting that the thought-transference experiments, the veridical hallucinations, the crystal vision, yea, even the ghosts, are sorts of things, which with the years will tend to establish themselves. All of us live more or less on some inclined plane of credulity. The plane tips one way in one man, another way in another; and may he whose plane tips in *no* way be the first to cast a stone!

"But whether the other things establish themselves more and more or grow less and less probable, the trances I speak of have broken down for my own mind the limits of the admitted order of nature. Science, so far as science denies such exceptional facts, lies prostrate in the dust for me; and the most urgent intellectual need which I feel at present is that science be built up again in a form in which such facts shall have a positive place."

In these words, William James deliberately opens a campaign for occultism. He essays, alone, what he predicts will let loose a flood of scientific "slush,"—the task which he asserts Helmholtz, Huxley, Pasteur, and Edison might have accomplished. In one respect at least, James is undoubtedly right. Most men are incapable of independent thought, because sound logical conclusions follow only upon a right method of thinking, and the necessary training in right method requires experience and painstaking effort. It is therefore highly creditable to the thinking portion of the American people that so few converts to these old superstitions have been made on James' authority. Seventeen years have elapsed since James opened his campaign, and we still await the announcement that the first American scientist has jumped with the cat after Mrs. Piper, thought-transference, veridical hallucinations, crystal vision, and ghosts.

Thus far we have shown Professor James in the attitude of an individual authority *versus* the science of psychology, but we shall see that he has called to his aid an even higher authority than his own. In the year 1898 he appeared before the joint committee of the Massachusetts legislature on Public Health. He is reported to have said, "I am here having no axes to grind except the axe of truth, that 'Truth' for which Harvard University, of which I am an officer, professes to exist. I am a doctor of medicine, and count some of the advocates of this proposed law among my dearest friends, and well do I know how I shall stand in their eyes hereafter for standing to-day in my present position. But I cannot look on passively, and I must urge my point. That point is this: that the commonwealth of Massachusetts is not a

medical body, has no right to a medical opinion, and should not dare to take side in a medical controversy."¹¹

Professor James' appearance before the legislature was for the purpose of opposing a bill which was intended, according to the secretary of the Board of Registration in Medicine, to protect the citizens of the commonwealth of Massachusetts from the Christian Science practitioner and other charlatans. It must be left to those more nearly concerned to determine whether an officer of an institution of learning is justified in using the name of his institution in such an adventure. But we feel at liberty to take exception to Professor James' right to speak in the name of Truth spelled with a capital T, and in the name of the profession of medicine. Obtaining his medical degree from Harvard University in 1870, Dr. James, so far as we know, never engaged in the active practice of medicine. He taught from 1872 to 1880 in the Harvard Medical School as instructor and assistant in comparative anatomy and physiology. Since 1880 his path has widely diverged from that of the medical practitioner. Professor James had scarcely more right than any recent medical graduate, to speak before the state legislature of Massachusetts as a doctor of medicine, which doubtless meant to his auditors a practitioner of medicine.

The recognition which Professor James has obtained as a psychologist is also used at times to support his individual opinions. In the article on Frederic Myers, Professor James says, "As for years I occupied the chair of Professor of Psychology, the suggestion has been made and by me gladly welcomed, that I should spend my portion of this hour in defining the exact place and rank which we must accord to him as a cultivator and promotor of the science of the mind." Using as he does in this passage, the academic position of professor of psychology, it is quite in place for THE PSYCHOLOGICAL CLINIC to examine the basis of Professor James' claim to speak in this authoritative way as a representative of the science of psychology. Is William James a psychologist, is he a scientist?

The son of a Swedenborgian mystic and writer,¹² William James was born in the year 1842. He attended the Lawrence Scientific School but took no degree, and subsequently graduated from the Harvard Medical School in 1870, where he taught from 1872 until 1880 as instructor and assistant in comparative anatomy and physiology. Professor James may therefore be said to have had at least the training of a man of

¹¹From "Hearings on Proposed Medical Bills in Massachusetts and New York," reprinted from the *Christian Science Journal*, April, 1908.

¹²William James' mysticism and intellectual nonconformity may be attributed to his Swedenborgian parentage. Henry James, the father, "studied law for a time and then, in 1833, entered Princeton Theological Seminary, though he no longer assented to some of the articles of the Calvinistic Creed. The effect of his unorthodox opinions upon the other students being objected to, he withdrew in 1835, and, going to England, there pursued the study of theology and of philosophy. In that country he

science. In 1880 he became assistant professor of philosophy and in 1885 professor of philosophy. In 1889 he assumed the chair of psychology which he held until 1897, when he again returned to the chair of philosophy. Alone of the larger universities of this country, Harvard still fails to make a definite distinction between the departments of philosophy and psychology. Their philosophers teach and write psychology, and their psychologist teaches and writes philosophy. A philosopher-psychologist, temperamentally interested in mysticism, professionally engaged in philosophy, and temporarily assuming the rôle of a psychologist, Professor James represents to-day the survival of an academic tradition. In addition to his eight years occupancy of the chair of psychology at Harvard, his claim to recognition as a psychologist is based upon the publication in 1890 of a work entitled "The Principles of Psychology." Gifted with a charming literary style, a keen sense for the dramatic in presentation, and a love of speculation without any positive determination to arrive at a solution, James has produced the most popular text book in psychology. This book is accepted by many as a standard work on the subject. As a matter of fact, it represents a transition between old and new psychology, and partakes more of the spirit and methods of the old than of the new.

We turn now to a characteristic attitude of James towards distinctly scientific problems. Modern psychology is distinguished by the experimental method. James certainly is not an experimentalist in the sense that he has conducted experimental investigations of any importance. It is possible, however, to call a writer scientific, if he systematizes experimental results obtained by others, and, with a sympathetic appreciation of what has been accomplished, presents views serviceable for the further development of the science. At the time when James' book on psychology was written, there was one problem which held the center of interest. This was the problem of Weber's law, which became of great importance after Fechner's researches and theoretic formulations, and which really served as the starting point for the definite development of experimental psychology. Worcester takes cognizance of this position of Fechner and Weber in the following words: "We believe with Professor James that the subconscious powers of the mind really exist and that the recognition of them forms the most important advance which psychology has made since the days of Fechner and Weber." While James would accept this statement so far as the subconscious powers of the mind are

became acquainted with the sect of the Sandemanians, and after his return (1839) he published an edition of Sandeman's 'Letters on Theron and Aspasia.' In 1840 he put out a pamphlet, 'Remarks on the Apostolic Gospel,' in which he affirmed the divinity of Christ, though denying the doctrine of the Trinity. Revisiting Europe in 1843, Mr. James became a convert to the doctrines of Swedenborg. He objected, however, to the ecclesiasticism of the New Jerusalem church, and formulated his opposition in a lecture delivered in Albany, 'What is the State?' (1846) and in a 'Letter to a Swedenborgian' (1847)." (National Cyclopædia of American Biography, Vol. XIII, p. 66.)

concerned, Worcester scarcely expresses James' opinion of Fechner and Weber. For the work of these men, James himself has nothing but half-humorous contempt. "Those who desire this dreadful literature," he says, "can find it; it has a 'disciplinary value'; but I will not even enumerate it in a foot note."¹³ Professor Titchener, to whom we owe not only the newest but also the most exhaustive work in the English language on experimental psychology, replies that it depends on the measure of interest one takes in the subject matter, whether or not a literature appears dreadful. Titchener finds it necessary to devote two volumes to the presentation of this literature, and after analyzing James' views in detail, comes to the conclusion that they "have done real harm to the cause of experimental psychology in America."¹⁴ While the truth of this statement is doubtless realized by other psychologists, it has not elsewhere been so frankly acknowledged. In the early nineties of the last century some of the most important investigations connected with the problem of Weber's law and the psycho-physical methods, made their appearance in this country, and for a brief moment American science led in the development of the psycho-physical theory. This lead could easily have been maintained, but after these early publications, nothing of any importance appeared until Titchener's, an Englishman's, book. It may be a mere coincidence that interest in these problems was suddenly lost at the time of the appearance of the "Principles of Psychology," but it is more likely to have been due to this book, since American students would naturally be unwilling to waste their time upon problems known to them only through the contemptuous remarks of an authority whom they consider competent, because he holds a professor's chair and has published the most popular text book in the science.

James' attitude, even toward more general problems of psychology, is one of utter weariness at the difficult task of investigation on a scientific basis. It looks like intellectual asthenia, but it is really the boredom of an emotional and mystical temperament forced to dig when it would like to fly. Naturally, therefore, he gives expression to such debilitating opinions as the following:—"Perhaps you will ask me what are the practical benefits conferred on the world by this interesting science. So far as I am able to discern, absolutely none."¹⁵ Thus might a poet feel toward the progress that has been made in the science of electricity from Faraday to Edison. The poet's opinion would scarcely influence the course of science or the feelings of the practical man as he turns on the electric light. But a clever writer with a poet's make-up, backed by an academic position, is capable of arresting to an

¹³"Principles of Psychology," Vol. I. p. 549.

¹⁴"Experimental Psychology," Vol. II, Introduction, p. cxvi. Titchener adds, "Young students *must* be urged to 'plough through the difficulties' of Fechner's books, if they are presently to become psychologists: and James' criticism, which is mainly a criticism of temperament and not of reason, gives them an excuse to shirk these difficulties."

¹⁵R. and M., p. 15.

appreciable extent the progress of a science which has still its place to win in the world.

While James contributes neither in fact nor in spirit to the results and methods of modern experimental psychology, the science might yet owe him much for the development of its theory. James' contributions to the theories of the science appear to be important. A theory of the emotions goes by the name of the James-Lange theory, but the difference between James' method and that of Lange is well known in this connection. James has contributed a phrase, a paradox, and literary expression, whereas Lange has contributed results which, whether they be accepted or ultimately rejected, have played a determining part in the development of the analysis of the emotions. James' exposition of the theory is chiefly useful to arouse to a newer point of view those in whom reflection is moribund. Throughout the "Principles of Psychology," the dramatic, the sensational, and the unusual, have played the leading rôles. For this reason the work is a stimulus rather than a treatise—a book for the beginner, and not for the scholar. That it has had a tremendous influence in arousing an interest in psychological questions and has assisted in the development of the science is only an evidence of the low level of scientific work in this country. Wundt's *Grundzüge der physiologischen Psychologie* is still the great compendium of information in modern psychology. The last edition of this work appeared in 1903. To make it an authoritative record, the entire literature of psychology has been scanned for worthy contributions to the science. In this encyclopædic work not a statement of fact nor an acceptable theory is reported on the authority of James, unless we except the statement that deaf mutes whose labyrinth is destroyed do not seem to be exposed to dizziness.¹⁶

¹⁶Wundt refers to James nine times in the course of three volumes:—

I, 357. In a footnote, James is cited as an opponent of the analytic method, who is yet compelled to resort to a partial analysis of the stream of thought, because otherwise a psychological investigation would be impossible; but J. does not carry out the analysis so far as to arrive at the "simple elements," stopping short at a point which he fixes arbitrarily.

II, 26. In a footnote, J. is cited as one of the supporters of a theory which W. calls suspect (*psychologisch bedenklich*).

II, 40. In a footnote, J. is cited as one of the supporters of a view which W. considers to rest upon an obviously insufficient acquaintance with the facts.

II, 367-8. The only reference of any length. After quoting J., "we do not cry, because we are sad, but we are sad, because we cry," W. says in effect, "Even the paradoxical inversion of the causality of feelings, given by James and Lange, has at least the relative merit of emphasizing the intensifying effect which is exerted upon sensations of strong feeling-tone accompanying the emotions, although this effect was known long ago." W. then proceeds to discuss the fundamental defect of these and all other physiological theories of feeling.

II, 478. In a footnote, J. is cited as one of several authorities for the statement that deaf-mutes whose labyrinth is destroyed do not seem to be subject to dizziness.

We therefore find little warrant in fact for considering James a psychologist,¹⁷ in the meaning which must be given to this term since G. Stanley Hall brought "psychology" from Germany and established the first laboratory of the science at Johns Hopkins University. James' propaganda for occultism forces us reluctantly to question his authority as a psychologist, but we have no desire to detract in any way from his distinction as a litterateur, whose work is characterized by a pronounced interest in psychological subjects. The art of William James resembles that of his brother Henry, although the medium in which they give expression to their thought and feeling differs greatly. William James may be something far better than a psychologist. The science of philology is a very different human product from the drama, and yet both concern themselves with words. In the estimation of the world, the dramatist takes a higher position than the philologist, but this does

II, 655. In a footnote, J. is enumerated among the representatives of a certain type of nativistic theories of space, all of which theories W. asserts involve hopeless contradictions.

III, 241. J.'s theory of the emotions is mentioned as a radical expression of the "sensational theory," emphasizing the mimetic and pantomimic accompaniments. W. calls the sensational theory an entirely arbitrary hypothesis which corresponds neither with the entrance (into consciousness) and course of these accompaniments nor with the facts of introspection.

III, 298. In a footnote, J. is cited as a representative of one of the theories of the will which are essentially transcendental.

III, 568. In a footnote, J. is cited as one of those present-day psychologists who follow Hartley in theorizing on the physiology of associations.

"In discussing some of James' contributions to the psychology of religion, Hall says: "Although the most brilliant litterateur and stylist in philosophy since Schopenhauer, unless it be Nietzsche, whose diathesis his so resembles, our leading American in this field, a most copious and judicious quoter and such a masterly describer of his own even fitting and evanescent subjective psychic processes, with both person and page invested with such irresistible charm, his method, and many of his positions here, seem to do no less violence to fact than do his dicta concerning sex. Most of the cases and experiences which constitute so large a part of his volume are abnormal and some teratological, from which true religion, I believe, saves its followers. These pathological varieties of religious experience can explain piety itself no more than the mental and physical freaks of hysteria explain true womanhood, the Wiertz museum explain art, or the effects of music on the insane show its real nature. That God is proven by an hallucinatory sense of presence, that the religion of the healthy-minded is mind cure, that immortality is demonstrated by ghostly telepathy, and that the lurid experiences of pious *Streberthum*, saturated by affectation, impressionism, and the passion to be unique and interesting, described in colors laid on with a trowel and all marked by an abandon and superlativeness that throws scientific caution and moderation to the winds, and which, at the best, are only a few of the most superficial phenomena of the adolescent ferment—this seems to me the babel of Babylon or of Walpurgis night, and not the music of the heavenly city. True, the psychopathic temperament has advantages, but they are at best only literary, and it is itself essentially both anti-religious and anti-scientific. Many if not most of these 'experiences' are the yellow literature of religious psychology." "Adolescence," Vol. II. pp. 292-3.

not justify the dramatist in using his position, real or assumed, to establish standards of criticism for the philologist. As a matter of fact, James belongs to the list of semi-scientific, semi-imaginative writers of whom Maeterlinck is one of the best examples.¹⁸ In biology the place of Burroughs, Maeterlinck, Thompson-Seton, and others is fixed beyond the confines of the science. Full credit may be given to the work which these men do, although its effect upon the science itself may be small. Psychology, however, is not yet so far advanced that the natural history attitude and method may be clearly distinguished from the strictly scientific phases of development. James himself commends the natural history method, which he so conspicuously exemplifies. He says, "Behind the minute anatomists and the physiologists with their metallic instruments, there have always stood the outdoor naturalists with their eyes and love of concrete nature. The former call the latter superficial, but there is something wrong with your laboratory biologist who has no sympathy with living animals. In psychology there is a similar distinction. Some psychologists are fascinated by the varieties of mind in living action, others by the dissecting out, whether by logical analysis or by brass instruments, of whatever elementary mental processes may be there."¹⁹ We cannot eat our cake and have it too, nor can we dissect the human mind and at the same moment palpitate with emotion over its fascinating varieties. It is as foolish to attack the psychologist upon this score as it would be to assert that the physiological chemist who analyzes the contents of the stomach ignores the fact that there is such a human sensation as hunger. Tiddledewinks and picture puzzles differ essentially from the game of chess. Perhaps they are better games. Certainly they make a wider appeal and are socially more useful, but none the less when one is playing chess it is desirable to play the game according to its rules and for all there is in it. Professor James' criticism of science, if allowed to stand, would brush aside the logical and experimental methods which the human intellect has developed as rules of the game.

With unusual charm of manner and literary style, with an outspoken sympathy for every human interest, William James has won recognition as our leading American psychologist through sheer force of personality. Nothing but a realization of the danger to the public and of the injury to psychology, which result from his using his professional authority to build up a modern occultism, would justify us in questioning this authority. The spoiled child of American psychology, exempt from all serious criticism, and the beau ideal of a large and cultured circle, Professor James, since the publication of his "Principles of Psychology," has apparently relaxed the intellectual inhibition which every man should exert over his desires. The wish, from being father

¹⁸For example, "The Life of the Bee."

¹⁹*Popular Science Monthly*, Vol. LIX, p. 388.

to the thought, becomes father to the fact as well.²⁰ Characterized throughout a long life by an unusual fairness of mind, we find him at last becoming so tolerant of all beliefs that he is willing to exalt the value of systems which to the common-sense judgment contain but very few grains of truth. "Our scientific respectability keeps us from exercising the mystical portions of our nature freely. If we are doctors, our mind-cure sympathies, if we are mind-curists, our medical sympathies are tied up."²¹ The "Will to Believe" throws down the ordinary canons of truth and offers emotional value as a substitute. "Faith in a fact can help create the fact."²² In "Pragmatism" James practically asserts that a principle is true because it appears to work. Pragmatism affords a good philosophic basis for Christian Science, but a very insecure foundation for real science.²³ It says in effect that the difficulties of arriving at truth are too great, and that scientific methods carry us forward too short a distance. Therefore a short cut is made, which does not solve the difficulties, but like Christian Science, sidesteps the issue and refuses to acknowledge their existence. Dr. Worcester is a follower of James into this field of philosophic speculation. "In spite of John Stuart Mill, the most powerful motive of religion will ever be the Practical Motive, and by the Practical Motive we mean believing because it is good and useful to believe, believing what is good and useful to believe. We are neer at a loss to find reasons for what we wish to believe."²⁴ Flammarion also exhibits an hypertrophied "will to believe." In discussing

²⁰As for example in,—“As regards prayers for the sick, if any medical fact can be considered to stand firm, it is that in certain environments prayer may contribute to recovery and should be encouraged as a therapeutic measure.” (Quoted in R. and M., p. 309.) Surely we may believe in the therapeutic efficacy of prayer without believing it to be a medical fact as well established as the physiological action of castor oil.

James himself says,—“All depends on the character of the personal contribution *x*. Wherever the facts to be formulated contain such a contribution, we may logically, legitimately, and inexpugnably believe what we desire. The belief creates its verification. The thought becomes literally father to the fact, as the wish was father to the thought.” (“The Will to Believe,” pp. 102-103.)

²¹“The Energies of Men,” *Philosophical Review*, Vol. XVI, p. 3. It is curious to find James accepted by people of orthodox religious belief. For example, this opinion is widely and favorably quoted, “It is quite obvious that a wave of religious activity, analogous in some respects to the spread of early Christianity, Buddhism, and Mohammedanism, is passing over our American world.” To understand the significance of this passage it is necessary to take it in connection with the context, which is as follows, “We are just now witnessing—but our scientific education has unfitted most of us for comprehending the phenomenon—a very copious unlocking of energies by ideas, in the persons of those converts to ‘New Thought,’ ‘Christian Science,’ ‘Metaphysical Healing,’ or other forms of spiritual philosophy, who are too numerous among us to-day. The ideas here are healthy-minded and optimistic; and it is quite obvious that a wave of religious activity, analogous in many respects to the spread of early Christianity, Buddhism, and Mohammedanism is passing over our American world.” (“The Energies of Men,” *The Philosophical Review*, Vol. XVI, pp. 16-17.)

²²“The Will to Believe,” p. 25.

²³This refers only to the James variety of pragmatism.

²⁴R. and M., p. 11.

the disclosures of fraud on the part of the medium, Eusapia Paladino, he says, "When one has the conviction that something real exists, one always returns, in spite of incessant trickery."²⁵ Philosophy may be, as James believes, "more a matter of passionate vision than of logic,"²⁶ but surely, passionate vision has been the sphere of the poet and prophet, while philosophy has concerned itself with the logical foundation of whatever visions, true or false, may come to man.

We pause to consider one more instance of the scientific "slush"²⁷ whose source is to be found in James' example and teaching. A fervid imagination, unrestrained by logical method, has swept a physician out of his clinic into the philosopher's chair.²⁸ It is remarkable that it does not seem to have crossed Dr. Putnam's mental horizon that for him to give birth to a system of philosophy which antagonizes the current trend of scientific thought is analogous to a clergyman's picking up a theory like the *similia similibus curantur* and building thereon a complete system of therapeutics. We marvel at the naiveté of such statements as the following: "Philosophic doctrines leaning toward 'idealism' of some sort have indeed made of late much progress, and many men who might deny them verbally are ready to die, if need be, in behalf of the truths for which such doctrines stand—the reality of love and justice and freedom of the will."²⁹ Idealism, as a matter of fact, has made not a little continuous progress since the time of Descartes. An outspoken determinism like Huxley's may rest upon an idealistic foundation. Whether Huxley, or anybody else, has ever been ready to die for the reality of love, we are unable to say. A mother may show her willingness to die for the concrete love of her child, but to die for love in the abstract, even for justice in the abstract, and above all to die for such an abstraction as the freedom of the will, would seem to require a very unusual measure of the instinct of useless self-destruction.

The substitution of emotion for thought so characteristic of the philosophy of James, appears in the following gem: "At first sight the students of the exact sciences seem safe guides. But in fact the worlds conceived of by biology and physics are but fictitious and conventional fragments. The materials for their construction are but heaps of atoms, piles of stones, with nothing between them but blind 'forces,' really another set of 'facts,' a poor substitute for the human consciousness heav-

²⁵H. Addington Bruce. "The Progress of Psychological Research." *The Forum*, Vol. XL, p. 579.

²⁶Hibbert Journal, Vol. VII, No. 2, p. 294.

²⁷In addition to current periodicals, which are full of it, see Baker, Ray Stannard, "New Ideals in Healing;" Fallows, the Rt. Rev. Samuel, "Health and Happiness, or, Religious Therapeutics and Right Living;" McComb, S., "Healing Ministry of the Church;" MacDonald, R., "Mind, Religion and Health;" Sanford, Dr. A. E., and Drum, Rev. Walter, "Pastoral Medicine."

²⁸James J. Putnam, M.D., "The Philosophy of Psychotherapy." *Psychotherapy*, Vol. I, No. 1, p. 17 ff.

²⁹*Psychotherapy*, Vol. I, No. 1, p. 19.

ing with emotion."³⁰ We try our best to imagine the process of construction when between the piles of stones, instead of the customary mortar, we place a human consciousness heaving with emotion.

When arguments fail Dr. Putnam, poetry helps him out. He incorporates a poem of Schiller's which advises us to get into our boat, and, without a pilot, but with inspiration as our guide, sail on, just believing and daring, for thus only through a marvel can we reach the land of marvels.

Thus inspired, Dr. Putnam finds that the world which the physicist considers "heaps of atoms and of forces" is really "a world of 'persons,' and the streams of atoms and of forces are signs and symbols of the constructive, purposeful activity of some unifying consciousness, partaking, like all symbols, of the actual nature of the thing they stand for. This cataract of waves, assumed to be but particles of inert matter, reveals itself as human voices instinct with reason and emotion. In lieu of 'sequences' we find causality and creation actually at work." We need Dr. Putnam's assurance that this is "a world of 'values,' and one in great part approved by common sense." We rejoice with him that this world in a measure satisfies his longings, and we learn with real regret that "When we strive to live wholly and permanently in this new-found, timeless world of 'values,' we find that it is impossible." After all, "we must accept the physicist's devices as admirable and indispensable, even when we cast aside their claim to represent reality." Even though Dr. Putnam is confident that he has found a better and surer way to grasp the "inner meaning of the universe," he admits what the perusal of his philosophy has already led us to suppose,—that the task is "too difficult for reason, difficult even for faith."

While this cosmology of Putnam's is a museum specimen, we note throughout its exposition the reverberation of obscurantist elements from Professor Royce's philosophy. We are therefore not surprised to find that Professor Royce is one of the "well certified authorities," whom he "principally" followed in piecing together this travesty on metaphysics.

In Worcester also, we find an obscurantism of similar origin. "We often hear men say, 'Faith belongs to religion; knowledge is the mark of science; the weakness of religion is its uncertainty; the strength of science is its firm standing on the bed-rock of observation and experiment.' Yet as Professor Royce has abundantly shown, the whole structure of science rests upon a body of great faiths, of beliefs which must be trusted but cannot be proved. . . . Such a faith which lies behind all the great scientific advances and discoveries of the modern world must be first accepted and relied on, and in proportion as it is accepted and relied on it evinces its genuineness."³¹

³⁰*Psychotherapy*, Vol. I, No. 1, p. 34.

³¹R. and M., p. 290; referring to Royce, "The Religious Aspects of Philosophy," pp. 291-324.

Professor Royce has been more guarded in indicating the popular implications of his obscurantist attitude than James has been in exploiting the occult and mystical elements of his psycho-philosophical theories, or than Münsterberg in the application of psychological methods and results to law, medicine, and everyday affairs.³² Royce's work, moreover, has been thought out in more deliberate fashion, and presents a point of view and a system of philosophy which would require, in order to do them justice, an exhaustive treatment not suitable to this journal. Nevertheless, in these pragmatic times we may justly judge a tree by its fruits, and in the work of Worcester and Putnam, we discover Royce's obscurantism performing its appointed task. In the preface to the "Philosophy of Loyalty," Royce mentions Dr. Cabot and Dr. Putnam among the friends to whom he is indebted for "direct and indirect aid" in preparing the book, and for "criticisms and other suggestions."³³ However Royce may feel toward Putnam's perspicuous display of philosophic absurdities, there has been an admitted interchange of intellectual inspiration. Moreover, Royce is announced and pictured as a contributor to *Psychotherapy*, and promises an article on "Idealism and Spiritual Health." The gifts which the three wise men of our most venerable institution of learning lay at the feet of the infant science in this country are obscurantism, occultism, and bluff.

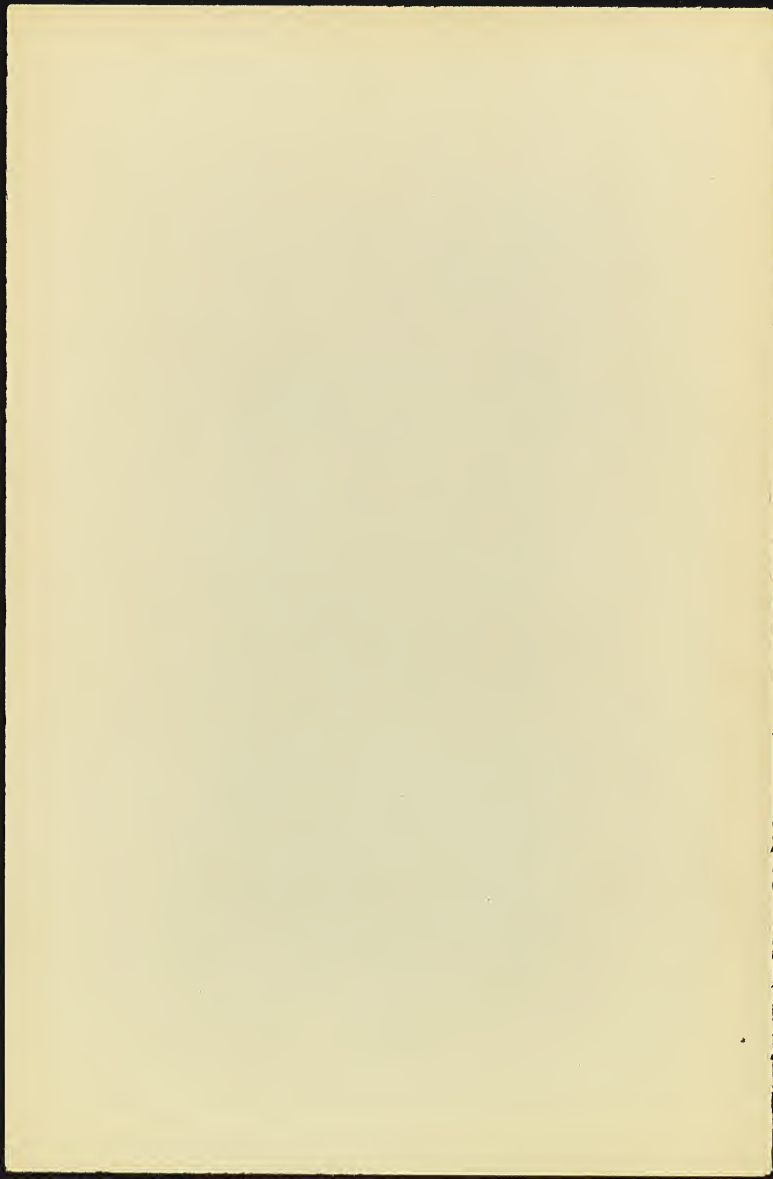
If any supporter of the scientific "slush" whose outpouring Professor James predicted, flings at us such stones of rhetoric and false logic as "materialism" and "soulless psychology," we appeal, in reply, to the practical outcome of our psychology,—the social forces with which we believe ourselves to be aligned. Many shades of opinion are represented in the multiplicity of current movements toward social and individual betterment. To the aid of these diverse movements, THE PSYCHOLOGICAL CLINIC wishes to bring the best that modern psychology can offer. They include the Emmanuel Movement itself, so far as its spiritual, moral, and social elements are concerned; the Y. M. C. A., which for so many years has proved a healthful influence in the lives of adolescents; the combination of religious, social, and economic forces represented by modern philanthropic work, by church labor organizations, prison reform work, public hygiene, the anti-tuberculosis campaign, the Juvenile Court, special schools, the agitation for child labor legislation, play-grounds, and social settlements. In other words, THE PSYCHOLOGICAL CLINIC stands for everything that the Emmanuelists appear to advocate, *except* the unbridling of our intellectual inhibitions, the depreciation of science and of the human intellect, the

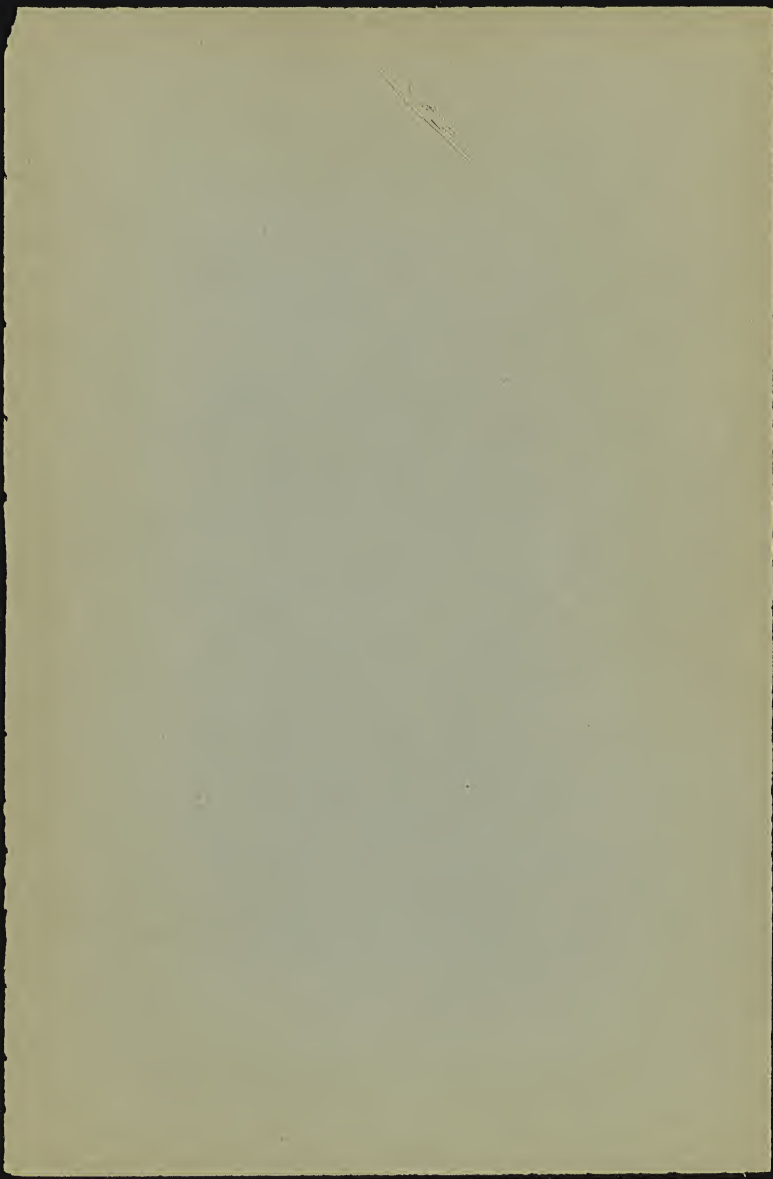
³²For a complete disposal of Münsterberg's pretensions, so far as the law is concerned, see "Professor Münsterberg and the Psychology of Evidence," by John H. Wigmore, in the *Illinois Law Review*, Vol. III (No. 7, February, 1909), pp. 399-444.

³³"The Philosophy of Loyalty," preface, p. xi.

recrudescence of occultism, the popularization of hypnotism, and the practical developments of the theory of subconsciousness, represented by Worcesterism and the thousand and one cults which revive primitive animistic beliefs.

If Dr. Worcester's book and the periodical called *Psychotherapy* had been isolated phenomena, if they had not made pretensions to represent the science of psychology, and if these pretensions had not been apparently justified, no attention would have been paid to them. They have been subjected to a critical examination, because they are typical examples of the intellectual flotsam borne along on a rising tide of occultism, and because the force of lunar attraction which is lifting this tide to its present high water mark radiates from the philosophical department of our leading American university. The tide which is now at flood will presently ebb. The moonbeams of "anti-science" will fade in the full light of frank discussion. In contributing to this discussion, the purpose of THE PSYCHOLOGICAL CLINIC has been to shift the burden of adverse criticism from psychology to those who misrepresent its ideals, methods, and practical results.





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